The Bahai Bulletin

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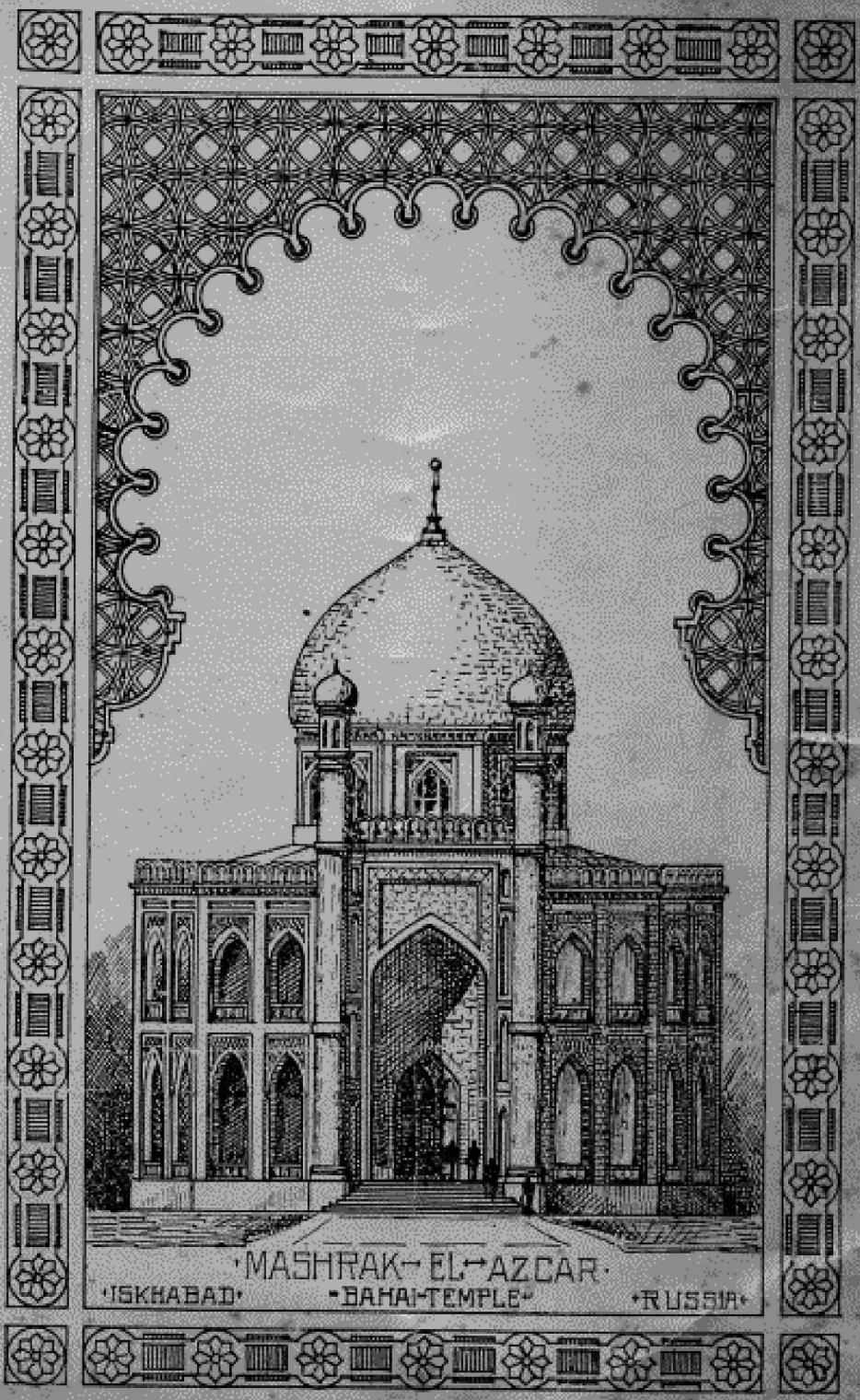

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Editorial Department

Our Beloved Abdul Baha wrote us a few years ago that one of the principal ways to hasten the appearance of "The Most Great Peace" was to "increase the means of inter-communication." All the instrumentalities which bring race and race, religion and religion, man and man into closer and more sympathetic and profitable contact, are powerful aids to the pacification of the world and the building up of a higher and more God-like civilization. Commerce, travel, the newspapers, are some of such instrumentalities, and all of them are needed in the Bahai World, as well as in the outer world, to aid in establishing a more perfect understanding, a wider sympathy and more co-operation among the different assemblies and sections. The need of an "inter-Bahai" newspaper has long been felt. Our brother, Thornton Chase, in a letter from Detroit, dated August 20th, 1908, expresses it as follows: "I appreciate keenly the need of some publication to convey correct news to the friends everywhere in the English-speaking world and to be a medium of harmony and unity."

Mrs. Corinne True writes, "Our good Bahai brother, Mr. Hutchison, has written me regarding a Bahai organ (THE BULLETIN) which will be devoted entirely to news of the Cause. This it seems is a most admirable thing and a supply for a long-felt want. We in the large cities have no idea what this would mean to the more isolated believers in small towns and villages. I am spending the summer in one of these villages where we have a few Bahais, and the watering they get is in the hot months when our family is in the cottage. To them a paper coming regularly with news of the Cause would mean life itself."

Heretofore important letters from the East, even Tablets from Akka, have been passed from hand to hand, circulated by typewritten copies, or perhaps reproduced on the mimeograph. The dear ones who have done this work for no other compensation than the joy of service deserve more praise than any appreciate except those who know the amount of labor involved. From now on such communications can be promptly spread throughout the entire Bahai World by means of THE BULLETIN. We publish such a communication in this issue from our brother, Doctor Ameen Ullah Fareed.

It is sincerely hoped that our Believers everywhere will appreciate the importance of supporting THE BULLETIN and of contributing to its success, not only by subscribing to it and securing subscriptions for it, but by sending to the Editors from time to time news which in their judgment is of interest and value to the Cause.

The Message

Time and time again Abdul Baha has emphasized the importance of giving the simple message of the truth, rather than setting forth our own interpretations of the teachings. Different believers, however, have different ideas as to just what constitutes the Message. For a few numbers we will print the Message as it is delivered by different well-known teachers. This month's contribution is from the pen of our brother, Mr. Thornton Chase.

Spirituality

Spirituality is the possession of a good, pure heart. When the heart is pure the spirit enters and our growth is natural and assured. Everyone is better informed of the condition of his own soul than the soul of others. Our responsibility to God increases with our years. ABDUL BAHA.

The Spiritual Table

The following gems from the Ideal Mine are selected from the teachings of our Beloved Abdul Bana as reported by our brother, Prof. Winterburn, of Los Angeles, Cal., in 1906:

"Live so as to be at peace with all your environment. To be happy is to serve God and sever yourself from the world. Radiate Love everywhere, and you will then become Love. Goodness was ever flowing from Christ because He was one with the Father."

"It is possible to overcome the world, the flesh and all evil by walking constantly in the path of God, by burying all negation, weakness, fear, selfishness and doubt under a mountain of positive, intense, living Truth. Few attain this station."

"The more obstacles one overcomes, the more difficulties one meets successfully, the stronger will one be. Never become discouraged. To be weak is not necessarily to be unwilling to be strong. Rejoice, be glad, if in the Cause of God you are made to suffer. To be misrepresented, to be misunderstood for the sake of God, is of no consequence. All sincere followers of God are misjudged—and have been."

"Certainly one may belong to a church, be a member of a Christian society, and continue to call one's self a Bahai, because the teachings of Baha'o'llah in no way conflict with the teachings of Christ. They are in perfect harmony. One accepts the true teachings of true disciples of God. It is not necessary even to label one's self. One may call one's self a Bahai and in no way live the life. On the other hand, one may live the life and never be known as a Bahai. It is not so much BY WHAT NAME YOU ARE CALLED, but WHAT ARE YOU IN YOUR HEART? Are you loving and serving God? Love and service are the greatest requisites of a good life. Endeavor in every possible way to do some favor, some service for some one else, and DO THIS DAILY, no matter how small or trivial the act of kindness may be. Even a smile counts for much."

"Prayer is communion, aspiration, soul contact with God. Every prayer for the best IS ETERNALLY ANSWERED ON GOD'S PART, but not to us unless we come into at-one-ment."

"If our ruling desire binds us to God, we shall receive what is God-like. I link myself THERE and not to dust. If one prays to be whole, on God's part the answer is eternally complete. We must FULFILL THE CONDITIONS, to expect GOD to fulfill His promises. To pray is to lift the soul into unison with the Eternal Goodness. WHOLENESS is the NATURAL RESULT of abiding in God."

"'All things whatsoever ye pray and ask for believe that ye have received them.'"

"Faith is absolutely essential. We must believe or we will never move. Doubt and unbelief end in stagnation and death. Positive belief, even if mixed with error, leads by degrees toward Truth. Humanity is one. We must live and love not for ourselves, but FOR THE RACE. If we rise, we help to lift all about us, and if we fall we drag others down. Our highest privilege and office is to be channels through which the Divine Life shall flow to invigorate and inspire. If the soul currents do not course from within outwards, they sink in a deadly vortex. Giving out or ministration is the highest and greatest law. Love sent out never returns void."

The News From Acca

Haifa, Syria, July 31, 1908.

Dr. Moody and Mrs. Russell,
230 South Hoyne Ave.,
Chicago.

Allaho ABHA!

Two Dear Sisters in the Kingdom:

Doostani Khaili Azizi Fareed:

Let me give you, O! friends, the greatest news of this day, the most glorious tidings now current in the Holy Land. I refer to an official proclamation issued in Constantinople by the will of His Majesty, the Sultan, Abdul Hamid, that the Crown has granted the Ottoman Empire a Constitution and that all the exiles and prisoners in Acca, as well as other fortresses and penal towns, are free. How incredible this sounded to the ears of those who for years have been here! And yet such was the burden of an official telegraphic message sent from Stambool, or Constantinople, to the Governor, the Mulasherif of Acca.

How does this seem to you? Yesterday a few of the old exiles of Acca, Mohammedan gentlemen, formerly well-known officials in the Turkish Government, and who for their desire for Constitutionalism were in prison, were set free. They came to Haifa and sailed for their respective homes. They were such a happy group!

The beloved Abdul-Baha (roohi fedah!) went to the Rizwan for the first time after seven years confinement. My dear father was at Acca yesterday and he was in the Lord's company. And such a great joy it was! We are expecting hopefully the presence of the Beloved here in a few days.

The last few months of Acca have a remarkable history. No one who is away can have had an adequate conception of the status. How dark it was! It is ever darkest before the dawn.

Dear Sisters: Give these joyous tidings to the Bahai friends. Thus may all rejoice! Please give every one of the beloved my reverent greetings of love. I would, if possible, write to every one in order to give the good news.

I have given you all the information we have thus far on this important matter. Any possible further development I will also communicate—Insha-allah!

In the Love of Baha'o'llah and the Service of Abdul-Baha,

Your obedient servant,

(Signed) AMEEN ULLAH FAREED, M. D.

We have a letter from our brother, Ahmad Esphahani, commenting on the conditions referred to in the foregoing letter as follows:

"This is glorious news for the Bahais throughout the world, for it inaugurates a new era in the affairs of the Holy Land in general, and Acca in particular. Henceforth, no more spies, no more restrictions, no more confinement for Abdul Baha, and those devoted disciples who are gathered around Him. The Door of Hope is now truly opened before the face of all, and the machinations and conspiracies of the enemies will fall to the ground. Everywhere there is rejoicing and great happiness, for the results of this great freedom are far reaching and most important for the Cause and for the world.

"To my mind the believers in New York, Brooklyn and New Jersey should arrange a Feast of Joy to celebrate this glorious glad-tidings."

Of course, the spies and enemies referred to by Brother Esphahani are the mischief makers and jealous ones who from time to time have spread false reports and sent false accusations to Constantinople, for all well-informed Bahais know that His Majesty, the

Sultan, and the Turkish Government have always treated the exiles at Acca with the utmost fairness. His Majesty's recent proclamation is proof of the correctness of Abdul Baha's repeated statements that the Sultan's real intention has always been to promote justice and equity.

The Feast of Rejoicing suggested by Brother Ahmad Esphahani was arranged by Mr. Howard MacNutt and held at No. 935 Eastern Parkway, Brooklyn. At the request of THE BULLETIN, Mr. MacNutt furnishes us with the following report:

A splendid evidence of the vitality of the Bahai Cause was expressed in the gathering of Believers at 935 Eastern Parkway, Brooklyn, on Saturday, August 30th, to celebrate the "freedom of Abdul Baha."

Although this was practically a midsummer meeting, and notification of it informal and hasty, the house was filled and the occasion a memorable one in Bahai history.

Among the blessings which have followed the recent political awakening in Turkey, news of one event of paramount importance to the Bahai world has reached this country by letter.

Whatever may be the conditions under which the freedom of Abdul Baha has been granted—whether the liberation is complete or only partial, sufficient evidence is forthcoming to believe that former conditions have passed away, and a new era has dawned in which the Abha Revelation will spread Its Light to the world, under less rigid restriction and human oppression.

The meeting, in celebration of this great event, was vibrant with rejoicing. Mr. Hoar reviewed the facts and history of Abdul Baha's imprisonment and exile, from its beginning to the present culmination,—speaking from personal experiences within the walls of the "most desolate of cities" and in happy reminiscences of his visit there in 1902.

Mrs. Brittingham followed with the reading of a luminous Tablet, just received by her from Acca, and commenting upon the circumstances of her pilgrimage to the East, a few years ago.

Mrs. Grundy expressed the thought that our most sincere appreciation of Abdul Baha's liberation from the thralldom of human power will be to spread the Message of Bahai Truth, which shall make all men spiritually free from the bonds of Superstition and religious uncertainty.

Mrs. McNutt spoke of Abdul Baha's words to her, in which he said: "Though my body is imprisoned, my spirit is ever free";

"Once I was in chains underground but I was happy, very, very happy."

Mr. Curnock showed that persecution and imprisonment served only to increase the fire and glow of the Love of God in human hearts, and that Heaven was to be realized amid the most difficult and trying conditions of earth.

Mr. MacNutt said that as Abdul Baha had so frequently urged us to rejoice when calamities descended upon him, how much greater our happiness now that the conditions in Acca had been so greatly relaxed and improved—that the Bahai Revelation is essentially and under all circumstances a Soul condition of joy and optimism—that precisely forty years had elapsed since the blessed exiles had been sent to Acca, August 31st, 1868.

Mr. Harris reviewed the wonderful significance and accomplishment of these present days, in which the real outcome and fruitage of the Manifestation was becoming more and more apparent—that the conditions of betterment and uplift, although great and immeasurable in the West, are still greater and more significant in the East, where the races and religions are grouped.

Mr. Barakatullah made the closing address, explaining that recent advices received by him from all parts of the East, indicated a great infusion of light and power into the affairs of men, and

that the "Door of Hope" had been indeed opened to those that sit in darkness.

Like every other Bahai gathering, this meeting and celebration was unanimously considered the "best yet." The influence of the announcement from the East enkindled Bahai hearts with new fire and fervor.

A few strangers present were visibly moved and affected by the evidence of love and spiritual fragrance, manifested by the people of Baha, toward everybody, and the words of Professor Browne, who visited Acca in 1889, came back to us all with newer and deeper significance.

"Persian Muslims will tell you often that the Bahais bewitch their guests, so that these impelled by a fascination which they cannot resist become similarly affected.

The spirit which pervades the Bahais is such that it can hardly fail to affect most powerfully all subjected to its influence.

Let those who have not seen disbelieve me if they will; should that spirit once reveal itself to them, they will experience an emotion which they are not likely to forget."

The Message

"The Sun of Truth is the Word of God upon which depends the training of the people of the country of thought. It is the Spirit of Reality and the Water of Life. All things owe their existence to it." (Baha'o'llah.)

Man is educated. The animals, birds and fishes need but little education to fill the purpose of their lives. Man is born helpless and remains so for a long time. His faculties are brought into use by training. He does not use speech until taught to do so. From birth to death his life is one period of learning. Every day he is at school, learning the lessons of life—how to live.

As it is with him materially so is it spiritually. He has within him spiritual faculties, latent powers given to him by his Father, God. They are asleep until awakened by the call of his Father. That awakening is by means of the Word of God, the Creative Word by which all things are made. Just as physical things are created by the rays of the sun, so spiritual things are brought to life by the Word of God.

This awakening and creating Word comes to mankind through certain men, chosen and prepared by God to express His Word in speech and writing and to manifest it in their lives, that men may learn His Will and have knowledge of Him. From time to time, from cycle to cycle, such a Man appears, declares his mission as God's Messenger, proclaims the Word of God with authority, and departs.

The Word thus revealed is received at first by a few, and through them by more, gradually spreading its sphere of influence until it affects multitudes of lives, alters the course of nations and re-creates a great portion of the world. It founds a "Dispensation" which lasts for centuries and becomes the motive power around which are established the laws and lives of many generations.

The characteristics of these Divine Words which prove them to be from a higher source than man, are their direct appeal to the hearts and lives of men rathen than to their intellects (the appeal is through the intellect, but not to it), and their penetrative power to reach the centers of life and regenerate them; their creation of new ideas and ideals and the overthrow of former conceptions; their resistless advance against opposing earthly powers and dominion, raising men to higher morals and conditions; their permanency, outlasting kingdoms, dynasties and philosophies. Whenever or wherever one appears, claiming to be a giver of God's Message, and these results follow his Word, he may be safely pronounced the true Messenger of God and worthy of the deepest honor and love of all mankind.

There have been several such proclaimers of God's Word, but we must remember that each declared it in the language and terminologies of his time and race, and according to the capacity of his hearers. They also spoke in allegory and parable in order that the Word might not be desecrated, that the rejecters might have the shield of ignorance to protect them from committing unpardonable sins, and that every sincere heart might gather from the illustrations the real meanings which satisfied his own need. From the time of Adam and Enoch to that of Moses and Jesus (who came not to destroy but to fulfill), and down to this wonderful day, such bearers of the Word have appeared as Divine Teachers to mankind through his years of progress and evolution from the childhood of the race to its present manhood. Never have the children of earth been left without instruction and guidance from their Father, God, and all the great religions of the world had their source and inspiration from Him directly through His Chosen Prophets. You will find those who have been born and trained under the teachings of Zoroaster, Buddha, Moses and Mohammed as loyal to their Prophet and their lives influenced as deeply by his teachings as are those who are born and educated in Christian lands, who owe their allegiance to Christ Jesus.

Each of these great ones declared that his giving of the Word was not final; that it was indeed complete and sufficient for his time and his followers, but that another should come with greater revealing, and that, in the time of the end, the end of the age, all things should be changed, all pass away, and a new created heaven and earth should fill the place of the old; that a new Revelation should come from God with such power, such clearness, such universal adaptation that all the world would receive it, that all nations and peoples would come together in the acknowledgment of One Truth, the worship of One God, and into peace and harmonious brotherhood with all men.

The Bahai Message is the declaration of the fulfillment of these. It is that we are now living in the Day of Fulfillment, the Day of Resurrection and Judgment; that we are blessed with the sight of this glorious Revelation, the first ray of which shone forth from the declaration of the Bab (the Gate) in Persia in 1844. He, a young man, unschooled, not trained in the wisdom of men, arose among the great Doctors of the Law who ruled the people in spiritual darkness and ignorance, and called upon them to repent, to change their lives, to cleanse themselves from evil, for the end of the times was at hand, and to prepare to meet "He whom God shall manifest," who was about to appear as the Messenger of the Most High.

Nine years later Baha'o'llah (The Glory of God) began the showing forth of this Messengership, and for forty years, through the most severe persecutions, imprisonment, oppression and trial, He proclaimed the Word of God by mouth and pen, calling upon all the people of the world, all races and religions, to come to the Light of Revelation shining through that Word.

He taught that the time was at hand for the coming of the "Most Great Peace," the cessation of wars, the unity and harmony of the world, the increase and diffusion of knowledge, and the worship by all men of the One and Single God. He declared the purpose of the Revelation, the Glory of God, to be the abolition of differences between religions, the bringing of all into acknowledgment of the One Father and into the fraternity of the children of God. It proves that God is no respecter of persons, but they who seek Him in every race and place, poor and rich, high and low, everywhere, are invited into His Kingdom of Love and Peace. He says:

"O ye discerning ones of the people: Verily the Words which have descended

from the heaven of the Will of God, are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the light of Oneness. Be the cause of comfort and promotion of humanity. This handful of dust, the world, is one home; let it be in unity. Forsake pride; it is a cause of discord. Follow that which tends to harmony."

In 1892, Baha'o'llah departed after appointing his son, Abdul-Baha Abbas as the Interpreter and Exemplar of the newly given Law of God, and commanded all believers to turn their faces unto Him. He still lives, showing in word and life the beauty of Holiness and the honor of Righteousness. His name, Abdul-Baha signifies the Servant of God, and he claims no higher station or title. His life is one of pure, unadulterated service to God and to man. He is the perfect Man, the model, the exemplar of righteousness, the Interpreter of the Word, the liver of the Law. He calls all men to come to this Revelation, this great feast of Knowledge, this Table of God. The essence of the teaching is love to God and love to man. It takes up all the divine threads of the God-given religions of the past, and weaves them in the loom of Divine Revelation into a beautiful garment of love and service, of holiness and righteousness for the new man in the new Kingdom of God, the new Heaven and new earth of this great Sabbath of the ages.

—T. C.

The Assemblies

Yezd Persia

We are indebted to our brother, Charles E. Sprague, of Chicago, for a copy of the following letter from the Zoroastrian Bahais of Yezd. On the envelope enclosing the original to Dr. Ameen O'llah Fareed Abdul Baha wrote these words: "This is a letter written by Parsee or Zoroastrian (Bahais) to the beloved of God in America. Translate, print and spread it."

Allaho-Abha!

O people of Baha in America: We offer our life to you!

This is an epistle from the Parsee (Bahai) Assembly to the spiritual Assemblies and Christian Bahai gatherings of America. This is a flame from the fire of the love of Abdul-Baha,—may our spirits be a sacrifice to His beloved,—which aims to express by pen and ink the glad-tidings of the Kingdom and the joys of Heaven. Even so it proclaims:

O people of faithfulness, O nightingales of the garden of truthfulness and oneness: Consider how the Heavenly Father has fed His children from the table of the Kingdom, and how He has animated them and severed them from the world, that they may hasten to the arena of sacrifice, dancing and rejoicing, ready to offer a thousand lives for the beloved.

They have quaffed His proffered chalice of Oneness and have been fed at His table of Love, which caused them to rejoice in remembrance of one another. The Westerner has become the heart companion of the Easterner and the Oriental spirit and fragrance to the Occidental.

Who is this Heavenly Father who has thus gathered together His dispersed children? Who is He who has saved mankind from discord and is leading the realm of men to the Kingdom of "The Most Great Peace?" Opposing elements and quarreling nations is He uniting. Beastly creatures are by Him made angelic and to them that are dead is He giving a new life. In the heart of the human tree He has lighted the light of love. Praise be to Him! Glory be unto Him who has created men equal!

Therefore, oh ye beloved who are happy, oh ye lovers who rejoice: How

can we remain idle in such a Day as this, in such a light as this? Can we rest silent. It is the time of joy and the period of rejoicing. It is the Day of calling and the period of summoning to the Lord. It is the Age of the Covenant. It is the Great Feast; the Day of Judgment. It is the hour of gathering the gems and the time of giving out the pearls of Wisdom. It is the Day of Revelation. It is the period of Manifestation. It is the Spring of power and glorification. It is the Day of great happiness. It is the Day of Baha.

In thanksgiving for this great bounty we must engage in resusticating the dead and in setting the hearts aglow with the Love of GOD. We must pray to GOD fervently and ask Him earnestly to guide all those who are led astray, to the right pathway.

O ye beloved of GOD and our dear ones in the Kingdom: We think of you always in our meetings and ever remember you with delight. We ask confirmation from the Kingdom of Abha in your behalf. Will you also supplicate for us the Divine Threshold in the sacred hours of prayer?

We beg to hear from you, for it makes us very happy.

Greeting and praise be upon the people of Baha who are blessed by His Guidance.

(Signed)

THE PARSEE BAHAI ASSEMBLY OF YEZD.

Chicago

We have written to a number of the friends in Chicago for an account of affairs in that section, and while we have promises of articles for the next number, for this issue we can only print the following from Brother G. W. Lesch:

"The Temple project seems to be the all absorbing topic in Chicago. You no doubt have been informed as to our efforts in that direction. A parcel of ground 100x195 feet has already been purchased. In addition to this we have about twelve hundred dollars in the treasury toward the purchase of more land, or to be used for whatever purpose is deemed advisable. It seems to be the desire of Abdul Baha that this project be completed as early as possible, as evidenced by recent Tablets from Him. Of course we know that this cannot be accomplished until all join in one harmonious action of self-sacrifice.

Weekly meetings are held every Sunday morning in Corinthian Hall, Masonic Temple, to which all are invited. Group meetings are also held during the week on different sides of the city. Some effort is now being made toward securing a list of addresses of Bahais, throughout this country especially, which will be of great value in many ways. According to reports from the Bahai Publishing Society there has been a very healthy demand for literature of late, which we hope will bring forth results. Trust that what is mentioned will be of some use to you."

Kenosha, Wisconsin

As tending to spread the fragrances of the Kingdom, we print the following from a letter received from our brother, Charles E. Sprague, of Chicago:

I have met many beautiful souls since I have been in Chicago, and of those worthy of special mention is that dear old patriarch "Pa" Goodall, who at present lives in Kenosha. His heart is melted with the Love of God and it is a blessing to be in his presence. Another one is that holy brother, Mr. B. M. Jacobson, also of Kenosha, a man who knows not rest day nor night, but is always working in the Cause. The Kenosha Assembly is very Spiritual and the Atmosphere of love which they exhale is not found in many places in America. By the beautiful lives of the Kenosha Assembly and by the Spirit of love which they show forth and by the arguments which they produce, they have been able to win back six or seven of the believers who had fallen away (you know what I mean—Nakazeen) in the last year. They have had great persecution and have won great spirituality.

Recently the Kenosha Assembly wrote a letter diffusing the true Bahai love, informing other Assemblies and cities of the work done in Kenosha. It deserves wider circulation, and if space permitted, we should be glad to reproduce the letter entire. Under the circumstances the following abstract must suffice:

At first our numbers were few. We met in the homes of the friends, and, after passing through many trials and setbacks, we arose with determination and zeal to place the banner of Peace and Concord and the Cause of Baha upon a permanent foundation, both materially and spiritually. With this end in view, we labored diligently and perseveringly until our little band grew to such an extent that a larger and more convenient meeting place became necessary. After various changes we have now secured full possession of a large hall in the center of this city where all meetings for worship and also the Nineteen day Feasts are held, and, having established a Board of Consultation, composed of nine members, all their deliberations and administrative affairs are carried on therein. A School of Industry has been organized that the children may learn some useful work, in accordance with instructions contained in the Kitab-el-Akdas. And a school for all the children to learn the communes and prayers and simpler teaching of the Religion of GOD, is under way. The necessity of a place of our own is evident.

On June 30th, 1907, upon the return of Mr. and Mrs. Arthur S. Agnew and son, Ruhulla, Mrs. Corinne True, Mr. Thornton Chase, and Mr. Charles Sheffler from their pilgrimage to Acca, we arranged a reception and invited them to Kenosha to tell us of their experiences and impressions. A portion of the same day we also set apart for the dedication of the hall as a temporary Bahai Temple, or Mashrak-el-Azcar.

A number of the friends went to the depot and escorted the visitors to the hall, where a full dinner was prepared and served by the Kenosha brothers and sisters. We have our own stove, kitchen utensils, and dishes, these having been donated to the Assembly by the friends from time to time.

Such a beautiful gathering it was, full of the Spirit and Love of GOD! It makes us think of the promise of Christ wherein He says: "So they shall come from the east and west and sit down in the Kingdom of GOD!"

After partaking of the feast, the hall was cleared and preparations made for the programme of the afternoon.

The meeting was opened by singing of praises, after which Dr. Ameen Ullah Fareed chanted a Commune in Persian and read a Tablet from Abdul-Baha upon education. Then Brother B. M. Jacobsen, of Kenosha, welcomed the pilgrims and spoke of the purpose of the gathering and the dedication of the place of worship to the Cause of GOD, and was followed by Brother Charles Scheffler, of Chicago, who gave a description of their journey from America to the presence of Abdul-Baha, the many happy events upon the trip and various places they visited, giving us a glimpse of their voyage until greeted by the "Marhabba! Marhabba!" of Abdul-Baha never to be forgotten by those who are granted this welcome.

Then Brother Thornton Chase gave a short talk about his impressions of Abdul-Baha, His Majesty, and yet the absence of all that tends to earthly pomp or glory; His complete resignation to servitude and love, and the overpowering effect of His presence. (May we all learn from Him the meaning of servitude!) Brother Albert R. Windust, of Chicago, sang "The Holy City," and then Brother Arthur S. Agnew gave us more of the experiences of the pilgrims in Acca, the spiritual center of the work for ages to come; the broadening effect of the visit upon him personally and the larger conception gained of what the Revelation of Baha'u'llah stands for. Afterward Brother Byron

S. Lane, of Bangor, Mich., who was one of the early teachers here, and who had come especially for this reunion, expressed his joy at being again surrounded by the friends, renewing old ties and making new ones, and his great pleasure at seeing the Cause bearing fruit and becoming stronger. Brother Albert R. Windust rendered another song, "The Heavens Resound," and Brother B. M. Jacobsen closed the meeting with appropriate words expressing the hope that ere long a permanent Mashrak-el-Azkar might be built for all the people to come and worship in. Thus was spent one of the grandest days in the history of the Kenosha Assembly and the Cause of GOD in America.

Dear brothers and sisters, are there any of you who, reading these few lines, can doubt the Spirit of GOD moving through the world today? Such marvelous results in so short a time are simply miraculous. It is not our intention to comment much upon these matters, but almost every large and prominent city in America now has a Bahai center and others are rapidly being established as competent servants are arising to go out into the world and spread the glad tidings of the Kingdom of ABHA. We hope our humble effort may inspire you to do likewise, as now the time is ripe and we have Abdul-Baha with us continually calling us to servitude in His Path. The need for laborers is great. Through our sincere love we send forth this appeal that other cities, which have not been penetrated by the Great Message, may receive a share of His Bounty.

Believe us your most humble servants and co-laborers in His Name,

THE KENOSHA (WISCONSIN) ASSEMBLY OF BAHAIS.

Address all return communications to Mr. B. M. Jacobsen, R. F. D. 35, Kenosha, Wis., or Mr. Louis Voelz, 461 Ashland Ave., Kenosha, Wis., U. S. A.

Montclair Congress of Religions

The Pastor of Unity Church (Unitarian), Montclair, N. J., arranged to have his pulpit filled during the summer just past by representatives of various religions, and called the series of lectures or sermons a "Congress of Religions." The pulpit was occupied one Sunday by Mizra Ali Kuli Khan, who delivered the Message of the Bahai Revelation. On Sunday, August 16th, Prof. Barakatullah delivered a lecture on "Sufeeism," at the end of which he said that the true Sufees today are the followers of Baha'Ollah. In former days, he added, it was a privilege to become a real Sufee, but today through the grace of Baha O'llah, every true Bahai becomes spiritual. These remarks made a very favorable impression on a pretty large audience. Many of them made earnest inquiries about the Revelation and expressed a desire to attend Bahai meetings.

Mr. and Mrs. Chas. Edsall, of No. 63 South Fullerton Avenue, Montclair, realizing the importance of following up the work of Brothers Kahn and Barakatullah, have arranged for meetings at their home every Sunday afternoon at 3:45 o'clock, which they have invited various Bahai teachers to attend. The first of these meetings was held Sunday, September 6th, and was conducted by Mr. Wm. H. Hoar, of Fanwood. The meeting on Sunday, the 13th, is to be addressed by Mr. Harris, and on Sunday, September 20th, Mr. Howard MacNutt is to have charge.

All the friends are invited to these meetings, and the larger attendance, of course, the more effective will be the work.

Brockville, Ontario, Canada

This summer, Mirza Enayatullah and Prof. M. Barakatullah were the guests of Mr. Percy Woodcock at his beautiful house, situated on the banks of the river St. Lawrence, at Brockville, On-

tario, Canada. During their stay there, Mr. Woodcock invited from time to time several ladies and gentlemen to introduce them to his guests. The conversation invariably drifted to the Bahai Revelation. In the beginning, those who heard it for the first time were naturally astonished; but when the discourse advanced a little further the spirit of opposition was softened, and gradually the attitude of astonishment was changed into admiration before the meeting came to an end. At some meetings the whole conversation took a scientific turn and the Bahai Revelation was introduced by the teachings of science; at other times it took the form of spirituality, and again, at other times, the conversation turned on the prophecies of the Bible. In this way a little seed has been sown this season which may grow into a healthy and good crop. In some cases the suggestion of the solution of several knotty problems of sociology and also of economic difficulties through Divine Revelation, strengthened by historical evidence, did not fail to make a good impression upon men of that turn of mind.

Prof. Barakatullah had the privilege of attending the Sunday school in the Presbyterian church in Brockville for three consecutive Sundays and took part in a debate on the subject of the "Millennium." Although the class was composed of old men, strictly orthodox, it was influenced by the citation of facts and figures concerning the Bahai Revelation, notwithstanding the fact that the pastor of the church took the view of the second coming of the Christ in the light of each soul's conversion to Jesus.

It was a rare privilege and a great pleasure to hear Mirza Enayatullah Esphahani recite the poems, the tablets and other writings that proceeded from the pen of the Blessed Perfection.

Brooklyn

During the season 1907-1908, the Brooklyn Assembly reorganized its Board of Counsel and appointed an Auxiliary Board of Maid-servants. Although Brooklyn energies are to a great extent devoted to the New York meetings, yet a great deal of local and distinctive Bahai work has been accomplished during the past year. Brooklyn in a unit in Bahai Faith and Love. There has never been a ripple upon the strong, forceful current which flows from heart to heart and loses itself in the Great Sea of the Abha Manifestation. This unity and harmony can be attributed to the fact that the Brooklyn believers have steadfastly centered themselves upon the Word and made its exposition the central point and purpose of their development. Throughout the year the regular Nineteen Day Feasts have been held, the attendance running as high as eighty-two. As these joyful celebrations are held in the homes of believers, the stimulus and cementing influence can be readily understood.

The season ahead of us promises very great results. The Assembly is full of workers and the wonderful Spirit of Oneness which thrills and animates our Assembly must inevitably bring forth its blessed fruits. HOWARD MACNUTT.

The Cause in and Around Boston

(From Harlan F. Ober.)

The Boston Bahai Assembly has been holding regular meetings for approaching two years, but meetings for the purpose of teaching were in progress for a considerable time before the establishment of the Assembly.

In the beginning the teachers were principally from the New York or Chicago Assemblies and also from Montreal. Now the greater part is carried on by the believers in and around Boston with lectures from time to time by those coming from other cities, who give the results of their studies and also bring the good news from the various Assemblies. In this way Boston has kept

in close touch with the Cause elsewhere.

The Boston Assembly is composed of believers not only from Boston proper, but also from most of the cities and towns near by, for the Message has been given in those places. The meeting place has been in both Boston and Cambridge, and from the beginning the spirit of the meetings has been remarkable.

From the fall of 1906 till late in the summer of 1907 the numbers who came to the meetings were large, and the interest manifested was great. The Message was given to hundreds of people and many who became believers and have moved away, are carrying on the work in other Assemblies that they have established.

The attendance during the last winter up till the summer season was not as great, on an average, as during the preceding year, but there was more regularity and the work was put upon a firmer basis. Affairs were taken up and discussed by a Board elected by the Assembly, and, following the commands of Abdul Baha, the Message was given in places around Boston where it had not before been delivered. God willing, Assemblies will be established in these places before very long. Already one Assembly has been formed in Beverly, where some of the leading teachers in the country have spoken, and much interest has been shown. In Topsfield, a small town some twenty miles or more from Boston, many meetings were held during the last year and these were all well attended. In Leominster, Mass., there have been very interesting meetings held, and at these meetings two have usually spoken, a man and a woman. These meetings have been most satisfactory. The command of Baha'Ollah that two should go on these journeys to give the Message, has been followed out wherever possible, and the results have always been well balanced meetings.

It is estimated that probably five thousand in and around Boston have heard the Message during the last five years. It is impossible to estimate how many have indirectly heard it. The Boston Assembly is growing slowly and surely, seeking unity and singleness of purpose, rather than numbers, and is trying to meet the problems that come by prayer and consultation.

There is a complete organization, with a Board, Executive Committee, and special committees on the Temple, on Feasts and Hospitality, on publication, etc. It has been found that by following these methods more can be accomplished in the Cause of God, and there is more satisfaction among the believers.

Spirit

"Spirit is the highest and supreme development of the soul. Soul is the material or outer self—the Mind. Mins is the action of the Soul's powers. The body is the physical covering or medium in which Mind acts and functions. At death everything but Spirit is destroyed and becomes extinct."

ABDUL BAHA.

If thou art a Musselman, go stay with the Francks; if thou art a Christian, mix with the Jews; if thou art a Shuah, mix with the Schismatics. Whatever is thy religion, associate with men of opposite persuasions. If thou canst mix with them freely and art not the least angered whilst listening to their discourse, thou hast attained peace, and art a master of creation.—*Arabian Scriptures.*

To him who on these pinions has risen and soared away to the throne of the Highest, all religions are alike; Christians, Moslems, Guebers, Jews . . . all adore Him in their several way and form.—*Persian Apothegm.*

Denver

From Denver, Colorado, under date of August 29th, we have the following:

"Yours of recent date received and I am very much pleased to learn that the Bahais are at last to have a printed messenger that will visit the home of every believer, keeping all in touch with the current news of the work and also strengthening the marvelous spirit of humanity and loving helpfulness manifested by all of those accepting the revelation.

There was at one time, several years ago, a group of about 20 believers in Denver, but it disintegrated, some leaving the city and others losing interest, until the few earnest ones remaining have not been able to meet regularly. Mr. Chase, of Chicago, passed through Denver recently and talked to a small company of Divine Scientists, who, by the way, are giving the movement more attention than formerly. Although I cannot report stated meetings I know that some of us here are doing good work with the numerous pamphlets so kindly furnished us by believers in Chicago and elsewhere.

I hope to be able to report work of more interest and activity in the future. With greetings of love and praise to all, I remain

Very truly yours,

MRS. FRANCES WALDEN,
Care Moffat Road,
723 Majestic Bldg.

Washington

The Bahai meetings in Washington, as we learn through Brother Frank J. Phelps, have been continued during the summer, but have not been very well attended for the reason that so many of the friends have been out of the city scattered at the various summer resorts around Washington, the most important, from the Bahai viewpoint, being Colonial Beach and Stonyman Camp. A number of the friends go to spend the summer at each of these places and Bahai meetings are held. The latter place is a beautiful spot on the Blue Ridge Mountains not far from Harper's Ferry, Virginia. Here, with the invigorating air of the mountains, beautiful scenery, an abundance of pure water and spiritual companionship and association, one gets close to the heart of things—close to God. The place is managed by Mr. Pollock, the brother of "Assaya," formerly Miss Pollock, now Mrs. W. P. Allen. Here, inspired by the example and enthusiasm of Mrs. Allen, who is one of the most active and effective workers among the maid-servants in this country, a number of meetings and feasts have been held during the summer. One of the most pleasing results of these has been the raising of a sum of money for the Temple fund.

Our dear little Mrs. Barnitz is the presiding genius at Colonial Beach, and there, too, during the summer the friends have gathered, as heretofore, and continued the work of holding meetings and teaching, and quite a handsome sum has been raised at the Beach for the Temple fund by renting tents to campers. Besides the amounts raised at Stonyman Camp and Colonial Beach during the summer, the Washington Assembly proper also has some money on hand which has not yet been sent to the general fund at Chicago.

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Announcement of Meetings

NEW YORK.

Regular meetings every Sunday at 11 o'clock, A. M., at Geneological Hall, No. 226 West 58th Street., September 20th and 27th, Mr. Harris; October 4th, 11th and 18th, Mr. MacNutt. Subject to change.

Regular meetings every Friday evening at 8 o'clock, at the studio of Miss Juliet Thompson, No. 119 East 19th Street.

Regular meetings every Sunday afternoon at 3:30 o'clock, at the residence of Mr. Arthur P. Dodge, 261 West 139th Street.

Regular meetings every Sunday evening, at 8 o'clock, at the home of Mrs. E. E. Gibbons, No. 83 Madison Avenue.

BROOKLYN.

Regular meetings every Sunday afternoon at 3:30 o'clock, at the residence of Mr. and Mrs. Howard MacNutt, No. 935 Eastern Parkway.

JERSEY CITY.

Regular meetings will be resumed by the Jersey Assembly, beginning Sunday, October 4th, at 8 o'clock P. M., at No. 550 Newark Avenue. The friends in New York are especially requested to encourage these meetings by their presence.

The Bahai Bulletin

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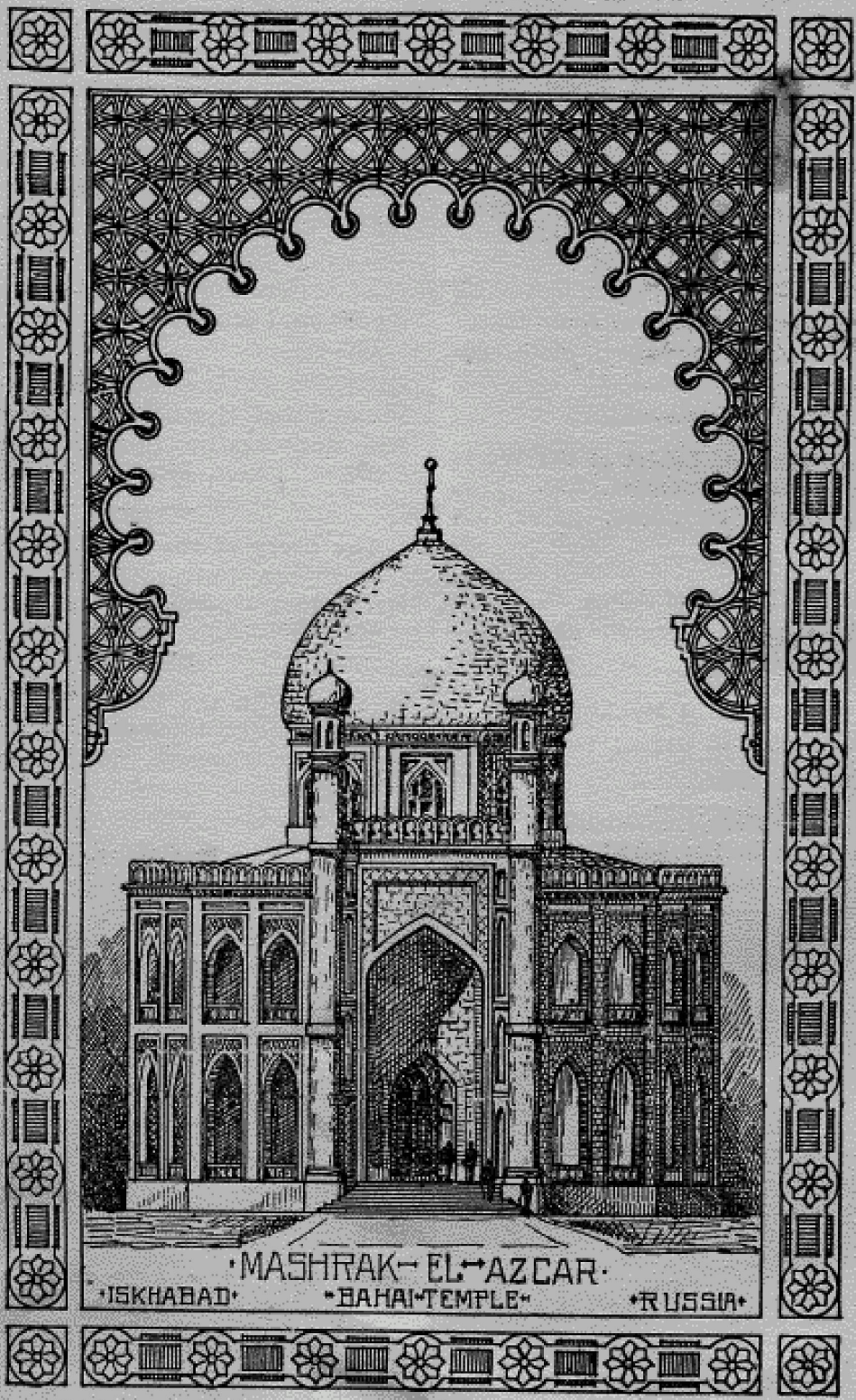

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The Mashrak el Azcar

"I beg of Thee, O Thou, Beloved of the hearts of Thy lovers—by the manifestation of Thy Commandments, by the depths of Thine Inspiration, by the heights of Thine Exaltation, and by the stores of Thy Wisdom—forbid me not from visiting Thy Sacred House and Holy Abode. Permit me, O my God, the privilege to drink from the fountain of its holy place, to wander around its courts, and to stand beside its gates: For Thou art He, who is, was and ever shall be, Powerful and Mighty! Nothing can be hidden from Thy Knowledge! Thou art He who has all the Power, the Majesty and the Glory! Praise be to God, the Lord of all the worlds!"

Baha 'o 'llah.

Letter from Mrs. Corinne True

"2405 Kenmore Avenue,

Chicago, Oct. 10, 1908.

To THE BAHAI BULLETIN:

How beautiful that your first appearance among the beloved of God should be adorned with the first Mashrak-el Azcar of the world. God grant that before long the first Mashrak-el-Azcar of America may adorn your face cover. Abdul Baha is so desirous of the accomplishment of this great work of unity that He says the beloved servants and maid servants must day and night strive until the Mashrak-el-Azcar be erected in the utmost solidity and beauty. He writes concerning it: "'The Mashrak-el-Azcar is THE MOST IMPORTANT MATTER and the GREATEST DIVINE INSTITUTE. Consider how the first institute of His Holiness Moses, after His exodus from Egypt, was the "Tent of Martyrdom" which He raised and which was the traveling Temple. It was a tent which they pitched in the desert wherever they abode and worshipped in it. Likewise, after His Holiness Christ, may the spirit of the world be a sacrifice to Him, the first institute by the disciples was a Temple. They planned a Church in every country. Consider the Gospel (*i. e.*, read it) and the IMPORTANCE of the Mashrak-el-Azcar will become evident'."

Some have objected to the idea of a material edifice; but Abdul Baha says: "The Maskrak-el-Azcar, though outwardly a material foundation, is POSSESSED OF SPIRITUAL EFFECT, and causes the union of hearts and the gathering of souls." * * * "Praise be to God! The erection of the Mashrak-el-Azcar has a GREAT EFFECT in ALL GRADES (or states). It was tested in the East and so evidently and plainly was it proved good (that) even when in a village a house was called the Mashrak-el-Azcar, it possessed a different effect. HOW MUCH MORE its BUILDING and ORGANIZATION."

When in Acca, in the sacred presence of the Centre of the Covenant, Abdul Baha, He requested this humble servant to live in Chicago because He desired her to work for the Temple. His last injunction when leaving Him was for me to do all in my power for the Temple. The work has become so a part of me that I have sought again and again instructions from His Holy Pen as to its organization and location, and I enclose herewith copies of my two last tablets from His Holy Pen containing most vital instructions for America. Will you kindly print these in your next issue for the benefit of the friends who read your contents?

Your Sister in the Most Holy Cause,

CORINNE TRUE."

The Tablets referred to by Mrs. True, in the foregoing letter, are as follows:

WORDS OF BAHA'O'LLAH FROM KITAB-EL-AKDAS.

(Translated by Dr. Ameen U. Fareed.)

O CONCOURSE OF CREATION!

O PEOPLE!

Construct homes (or houses) in the most beautiful fashion possible in every city in every land, in the name of the Lord of Religions. Adorn them with that which beseemeth them—not with pic-

tures or paintings. Then commemorate the Lord, the Merciful, the Clement, in spirit and fragrance. Verily, by His mention, by this commemoration, the breasts shall be dilated, the eyes illuminated, the hearts gladdened, and thus shall you pray the Orient of praises in the Mashrak-el-Azcar (*i. e.*, The Source of Praises)."

Also Baha'o'llah says: "Teach your children what hath been revealed through the Supreme Pen. Instruct them in what hath descended from the Heaven of Greatness and Power. Let them memorize the Tablets of the Merciful and chant them with the most melodious voices in the galleries built in the Temple of the Mashrak-el-Azcar. The prayers of the Lord shall be chanted in a manner to attract the hearts and souls. Blessed is he who listens thereto—the River of Life."

"To the attracted maid-servant of God,
Mrs. True, Chicago.

O dear servant of God!

Your letter has arrived and the contents have given glad tidings that the ground for the Temple has been bought and also told about the meeting which was held concerning the needs for the Temple. From this news great fragrance and joy were produced. Thanks be to God that you were helped to establish a meeting for this purpose. I hope that the members of this meeting will become the receivers of the Divine Benevolence and be aided by the Heavenly Assistances. But consult with the House of Spirituality of Chicago. You must all be perfectly united and harmonious until, through this harmony, you may perpetually receive help from the Kingdom of God.

Concerning the members of this Spiritual meeting, you suggested that they be selected from all the Spiritual meetings of the other cities of America. I quite approve and am very much pleased with this plan. This will become the cause of harmony in the Word in all America. Therefore, ask every Spiritual meeting in the other cities that they will each select one and send him, and from these selected ones and with those who are selected from the Chicago meetings, establish a new meeting for the provision of the needs of the Temple. If this be established with perfect fragrance and joy, it will produce great results. In this new meeting, especially for the establishment of the Temple, ladies are also to be members.

Give to all the divine friends the glad tidings of the boundless, Heavenly Blessings and tell them that the Glances of the Eyes of Providence are upon them and the Perfect Favor and Bounty are descending upon them.

Give my best and kindliest greetings to your daughter.

And upon you be Baha'o'llah.

(Signed) ABDUL-BAHA ABBAS.

Translated by his daughter Monever Khanum, Aeca, Syria, June 19, 1908.

Extract from a letter written by Dr. Ameen Ullah Fareed, at Mt. Carmel, July 23, 1908, to Mrs. Corinne True:

While Abdul Baha was standing before the flowers in the little garden of the house, He told me the answer to your questions. He said in the matter of the Temple and in all charitable, philanthropic and educational undertakings, ladies may take an active part. Such issues demand their co-operation. Again, He said, the maid-servants are allowed to be members of the Association for the building and the management of the Mashrak-el-Azkar."

Through Dr. Ameen Ullah Fareed,
To Mrs. Corinne True, Chicago,
Upon her be Baha'o'llah-el-ABHA!

HE IS GOD!

O thou dear maid-servant of God!

Your letter, concerning the celebration of the anniversary of the Declaration of His Holiness the Supreme (the

great Bab)—roohi la hol fedah!—(may my spirit be sacrificed for Him!), which was held on the land of the Mashrak-el-Azkar, was read.

The utmost joy was attained, for—praise be to God!—the friends of the Merciful passed some time on that day joyous and singing in the land of the Mashrak-el-Azkar and enjoyed in commemorating the Lord of the Verses with the greatest joy.

That melody was heard by the Supreme Concourse and that rose song of the nightingale of faithfulness gladdened the people of the Rose-garden of ABHA.

I am hopeful that, during the coming Rizwan, a great feast shall be held in the land of the Mashrak-el-Azkar, a spiritual celebration prepared and the melodies of the violin and the mandolin and hymns in praise and glorification of the Lord of Hosts make all the audience joyous and ecstatic.

A few days ago an epistle was written—therefore, brevity is considered here.

Treat thy dear daughter, for me, with the utmost kindness and, likewise, the other friends and maid-servants of the Merciful.

(Signed) ABDUL-BAHA ABBAS.

Translated by Dr. Ameen U. Fareed, Acca, Syria, July 19, 1908.

We trust our brothers, The House of Spirituality in Chicago, will immediately commence the formation of a National Association to take charge of the building and of all other matters connected with the Mashrak-el-Azcar. All of the Assemblies should have representation in the Association, and the representatives should be chosen by the Assemblies themselves. The Association itself could then select its Central Administrative Board, and the work go forward in the way plainly indicated by Abdul Baha.

That the building of the Temple is the most important of all matters to-day, means that we must set about its accomplishment in a rational and earnest manner, and the practical and effective plan has been suggested by Abdul Baha Himself. A careful reading of the Tablet to Mrs. True, concerning the formation of an association to take the matter of the Temple in hand, reveals the fact that Abdul Baha has laid the responsibility of taking the initiative in this matter upon the Chicago House of Spirituality.—EDITOR.

The Bulletin

We at first intended making THE BULLETIN only a ten to twelve-page monthly paper; but the first issue met with such general commendation and so much material is forthcoming that we have found it necessary to increase its size. While the funds on hand are sufficient to cover present expenses, it will be necessary to also increase the price in order to defray the increased expense, and beginning with the December issue the price will be $1.00 a year to all new subscribers, or ten cents a copy.

Many communications received express the belief that THE BULLETIN will be of great value to believers living in out-of-the-way places. One dear sister writes: "THE BULLETIN is a great comfort—you feel as if there were believers when you read of them, and know you can find some in any place you may be by referring to it, and you know what is going on in the Bahai world."

Another correspondent suggests that THE BULLETIN should conduct a Question Bureau. We would like to hear from the friends what they think of this suggestion. It would mean work, but the editor in conducting this Department would no doubt receive all the assistance he requires from our various teachers. THE BULLETIN belongs to the believers and its columns are open to all who feel they have something valuable to say. News from the various assemblies is always most welcome.

The Spiritual Table

"Thou preparest a table for me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over."

23rd Psalm.

Instructions given by Abdul Baha to Mrs. Thornburgh-Cropper.

Abdul Baha said:

That all prophets are messengers from God, and all ways lead to Him and all have borne fruit.

That the great gift of unselfishness, and the loving wish to help others, will guide us.

That there are seasons in the Revelation from God as in the natural year, and just as the Christ had realized the Spirit of God in the flesh and had helped the earth in His time, now the Message of Baha O'llah was the medicine of which the world had much need.

That all reverence and gratitude should be given to the prophets of the past. If truth is rejected, it is a mistake for which we must be sorry—not a sin, and the Mercy of God transcends all human error. That to accept the Laws and Message of Baha O'llah was the quickest way, but that everything done in sincerity and with a loving heart was accepted and that the Mercy of God covers all. But Baha O'llah has a larger Message on a greater number of subjects than any other, just as this is an age more fitted by the great spiritual advance made in the great kingdom of knowledge to understand and benefit by His just Commands.

That whenever we found good or heard of it, we were to rejoice and accept it as all religions were of God.

I asked, "How shall we judge, by the unselfishness of the life?" He answered, "Yes, the loving heart can never be concealed from man or Heaven."

That He greatly rejoiced in the practical turn spiritual problems were taking in the world; that He hoped to see them improved upon and carried out without dissent, in absolute unity, and that He felt, *when the waves of progress swept the shores of the East their effect would be immediate*, because the Eastern mind was well grounded in philosophy, and thought much on these subjects. That iron-sight was very ordinary in Persia amongst the Sufis and people who studied these questions. That you could not perfect yourself in it except by constantly turning your mind and heart in a spirit of loving demand that God would shower His Bounty, and that illumination was bound to follow. That each time we turned to God we received and showed forth radiance. That one does well in not relying too much upon the teaching of others, but to turn to the Holy Spirit for guidance.

That the Christian Science movement was doing great good in America and in other parts of the world. That different minds needed different experiences. That without splendid health you were incapable of doing your best and most useful work, while suffering and adversity had its lessons which we must all learn sooner or later.

That we must always have a cheerful face because of the glad tidings in our hearts.

That life and death were the same—there was little change, and as human beings helped each other on the earthly plane, they could still continue to show affection and give support to each other after the apparent separation.

That the Heavenly Kingdom was in us now. That if the spirits of the departed entered the most heavenly Paradise without eyes to see its beauties and ears to hear the celestial music, they would hardly recognize they were there.

That on earth you could either ascend or fall; that in Heaven there was no descent possible—only unbroken progress.

That one should constantly turn to the Heavenly Father for guidance on all points.

The Message

"For as the lightning cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of Man be."

Matt. 24:27.

"Thy Kingdom Come"

When His Holiness Jesus was on earth He taught just one prayer. Its opening sentence proclaims the Fatherhood of God and the relation we sustain to Him —His children. The next teaches us to pray for the coming of His Kingdom among us and universal obedience to His will as King of Kings.

The preaching and teaching of the Messiah was all about the Kingdom and the coming of the Son of man (*i. e.*, one born of human parents), who would establish that—spiritual—Kingdom or religion on the earth.

The burden of the Apostles cry was the same: the "appearance of the Great God and our Saviour Jesus Christ" (Titus 2:13).

The hope of the church all through the ages has been that "coming." Especially was this true during the period of the Church's greatest purity—the first four centuries.

The yearning and cry of the Church has ever been for the "Coming of the Lord."

The time set for that coming by the Holy Spirit, speaking thru the Prophets in every age was, A. D. 1844 (1260 of the Hegira). Note Daniel, chap. 12: Ezekiel 4:6.

One fact is certain—God never breaks a promise. He promised that at that time He would manifest Himself and set up His Kingdom on earth; THEREFORE He has kept His word. The Holy One has come. We must seek Him in that year. Somewhere He must be found doing His Great Work at the time appointed, *i. e.*, 1844 A. D., *because* God *appointed that time.*

Where shall we look for His Manifestation? The parable of the daily sunrise to give light and health to the material world teaches us to "look to the East" for the rising of the Sun. So also with the world spiritual, the Sun of Righteousness rises in the East; in that region where all the Manifestations have arisen to lighten the darkness of the ignorances and superstitions of men and lead them to The Father.

Our search reveals the fact that at the time appointed there arose One who announced Himself as the Manifestation, who spake with the Master's voice, who gave the Word of life to all who would receive it, and who was and is recognized as the Promised One. This claim cannot be ignored. It is too vital. If you object and deny Him, the burden of proof is on you and you must produce the *real Manifestation who DOES bear all the signs and marks* of "He whom God shall manifest." Do not say, "He has not come as I expected He would, therefore, it is not so." Remember, it is written "My ways are not your ways, saith the Lord."

Either God has broken faith with mankind or He has not. Either His Kingdom has come and is being established, or He has not kept His promise. Either this, or WE HAVE FAILED TO RECOGNIZE His Manifestation, The Glory of the Lord, "El Baha Ullah" (see Isaiah 35:1, 2), just as the Jews failed to recognize the Messiah—and denied the Holy One.

WHICH IS THE MORE LIKELY? THINK IT OVER.

J. C. O.

Toronto, October, 1908.

LIVING LETTERS.

Each soul is a letter from God,
Sent out to some other soul;
Read the line, oh, brother mine,
Writ on a human scroll.

—*Laura Fitzhugh Preston.*

A Bible Study

THE SECOND COMING—THE GREAT DAY OF GOD

I. WHO IS COMING? The "*Ancient of Days*" and "one like the Son of Man." Dan. 7:9-13, Rev. 4 and 5, Titus 2:13, Matt. 21:40-41, Mark 12:9, Luke 20:16, Micah 5:2. Melchizadek was one of these "goings forth." Gen. 14:18, Heb. 5 and 7, St. John 8:54-59.

II. WHAT? Rev. 7 and 21, Isa. 65:17-19, Isa. 35:10, Hab. 2:14, Isa. 2:2-5, Hosea 2:18, Isa. 3 and 16, 4-6, Zeph. 2:11, Ezek. 36:24-38, Ezek. 39:21-29, Zeph. 3:15-17, Jer. 23:1-18, Isa. 43:1-9, Isa. 11:11, Zeph. 3:9, Isa. 62:2, Isa. 52:6, Rev. 3:12, Rev. 14:1, Rev. 22:4.

III. HOW? Isa. 9:6, Isa. 49, Isa. 41:25, Isa. 63. In Isaiah 54. Israel is described as a widow because she rejects Christ, but she shall accept and rejoice in the "Holy One of Israel."

IV. WHERE? Isa. 65:10, Hosea 2:15, Joel 3:2, Joel 3:12-16, Isa. 35:1-2. Achor (Joshua 7:24-26) was a place of punishment, so is Acca.

V. WHEN? In the day of Automobiles, Nahum 2:3-4.

Threshing Machines, Isa. 41:15-16.
The Suez Canal, Isa. 27:12-13.
See also Dan. 8:14, Dan. 12.

Other signs—Isa. 24:23, Isa. 30:26, Matt. 30:24-29. "*Sun and Moon*" have a spiritual significance possibly spiritual leaders or institutions. "Fir trees" (Nahum 2:3) means "established institutions." The "end of the world" means "end of the age" or dispensation. Natural things will go on for ages and "goings forth" after goings forth (Mich. 5:2) will succeed each other in coming dispensations as they have in the forgotten past, while man is destined to be perfected through these mighty manifestations of his God. "Fire" means "the consuming power of the truth." Study Isa. 30:26-33, Isa. 54:9, Isa. 66:15-16, Dan. 7:10. "For our God is a consuming fire." Heb. 12:29.

CHARLES MANNING.

Tablet to Mr. Thornton Chase.

The Jewish people were expecting the Manifestation of Jesus, and were at the same time attracted to Moses. When His Holiness, Christ, appeared, they (the Jewish people) thought that Holy Personality intended to take away the eternal honor of Moses. Moses, in the eye of Israel, had no equal. Now they had never thought that a greater than Him would appear. So this way of thinking became the cause of their being kept away from the Light of Christ, and they were prevented from the precious things of the Holy Spirit, notwithstanding the fact that the greatest friend of Moses was Christ, and He made His Holiness Moses great in the eye of the world, and made Him to be glorious in the contingent world, whereas, even now Israel, that is, the Jews, deny His Holiness, the promised Christ, and count Him to be an enemy of His Holiness, Moses, and of Aaron and David, and are kept away from the bounties of Christ. They think that no other great person like Moses could ever come upon the earth, and if such a person should be sent (by God), He must come under the shade of His Holiness, Moses, and promulgate the law of the Torah.

This negligence on the part of the Jews became the cause of keeping away a multitude from the heavenly bounties and from the beneficence of the Holy Spirit for nineteen hundred years.

The SUN is ever the same, but the place where the Sun has appeared has changed. Then, at Christ's time, it appeared in the sign of Aquarius, but now it has manifested itself from the sign of Cancer: these signs are only for an illustration. The sun is the same SUN, no matter from what sign it may manifest itself or from what spot it may arise. Thou must look at the SUN. Do not become veiled by the places from which the SUN appears.

(Signed) ABDUL BAHA ABBAS.

The News From Acca

We print the following extracts from letters written by our dear brother, Dr. Ameen U. Fareed from Haifa, Syria, to friends in America. We would be most happy to print the letters in full, but space forbids.

Haifa, Syria, Aug. 20, 1908.

Beloved ones in the Most Great Peace:

counsels of God and the commandments of the Lord, and were sent therefrom to all the Tribes of Israel to preach the

I cannot write more this time. The Master asked me to make two copies of my translation of His last beautiful and long Tablet to the East and the West and I must work on it now. Has the first copy sent by Him got to America, I wonder—have you seen it?

Love from my dear parents and yours faithfully

to you and all the beloved.

(signed)

DR. AMEEN ULLAH FAREED.

Haifa, Syria, Sept. 9, 1908.

He is the Light of the world!

About 3 P. M. the beloved Abdul-Baha told us He was going to the Holy Tomb of the Bab on Mt. Carmel and we were to go with Him and feast in His holy presence. In a little while we were up on the blessed spot. After prayer and thanksgiving in the sacred place, the good friends, like trained soldiers in the army of Bahai service, marched after the Servant-General and, by His bidding, sat facing the blue sea, and, across its beautiful bay St. John d'Acre. The sight in itself was glorious, but much more so in the holy presence of our Guide to the Kingdom of ABHA.

As tea was being served the loved One spoke, the substance thereof being as follows:

Pointing to the distant seashore, He said: "When we were brought here years ago, as exiles, the steamer touched here near the coast at Haifa. We landed and were told that our destination was across the bay at Acca. There were no vehicles on land between Haifa and Acca at that time; the only way was by the sea. A cargo row boat was, therefore, appointed for our party—quite a large party of exiles. By means of sails and oars we were taken and when we reached Acca, we were immediately placed in the kishla of the barracks. As we entered the place we found the inhabitants of Acca, without exception, sickly looking people of sallow, yellow complexion, a good many unable to walk and hence strewn on the narrow streets. Even the soldiers and officers, who possessed privileges, looked ill. In fact, a number of the soldiers—that is, those who were ordered to guard us, were very sick and I began treating them at once. In short, in the course of the first few days our party, except the Manifestation, myself and Agha Riza (a certain Bahai) was likewise afflicted. Like the leaves of an immense tree, they all fell upon the earth. I and Agha Riza acted as cooks and produced a daily soup which we gave them and, besides treated each until they recovered. Since that date consider how the very conditions, telluric and otherwise, have changed, and how every one of those who oppressed this party of exiles and endeavored with might and main to suppress the spread of this Light, has become lost in the abyss of despair and oblivion."

"They have gone and we are still here, whereas, from the standpoint of the world and human reason, it should have been reversed. Everybody imagined that under the existing circumstances all this would end shortly and naught would be left of the Bahais. Is not this an evidence of divine protection and providence? We have longed for death in the path of God; we have been ready to welcome the cup of sacrifice and were thirsty for the chalice of martyrdom. The Lord willed that we stay and serve Him."

Then he arose and walked to and fro over the roof of the reservoir and told us of His design and the beautiful geometry of the future place; His intended arrangement and great plans for the Holy Tomb.

He turned to the building which is intended for the visitors and in a little while went down and we followed Him to town.

A certain learned Hebrew Bahai from Russia, who is here now and enjoyed Abdul Baha's company that day, told me in whisper tone in my ear: "Every move is an actual fulfilment of Biblical phoph-

ecy. Every event to-day reminds of some line of the good Book."

The night that followed added another charming chapter to the heavenly story. A number of the officials of Haifa, such as the superintendent of the telegraph office, etc., came to see Him, native Jews, Christians and Mohammedans gathered and He spoke to them.

The next day in the morning the Russian, the French and the Italian consuls called to see Him and the interview was of very great interest. * * *

To my great joy He, Abdul Baha, called for my diploma from the University of Illinois, looked at it and immediately penned thereon a glorious Tablet with His blessed pen, in my honor. I have committed it to memory and will give you its translation here below:

"He is the Helper, the Confirmer, the Generous!

O God! Help Thy servant, the trustworthy, the unique (el-ameen el-fareed) in Thy service, in healing the sick and in treating the afflicted and diseased and the poor of all peoples, tribes, nations, races, sects and religions. Then confirm him in Thy healing and in removing the accidentals from the essentials in life.

Verily Thou art the Generous, the Almighty. Verily Thou art the healer, the Efficient, the Merciful, the Clement.

(signed) E E ABDUL-BAHA ABBAS."

Can there be any diploma in the world greater and more precious than mine? Abdul Baha's sanction and glorious Tablet thereon repay for all the difficulties and troubles this poor student encounteded while pursuing his course of study in America. Nay, the reward is worth a life time of labor.

Towards evening many friends had gathered and He said: "We must see the moonlight this night on Mt. Carmel, at the Holy Tomb." Therefore, all went up and he came in the carriage. We had a heavenly night—nay, it was verily a day. "Your places were all empty," dear friends.

The third day Abdul Baha and all the friends were invited to dine at the home of Mirza Hussine. More than fifty were invited and at noon appeared. It was a beautiful day. A long table was set in the garden and Abdul Baha and all of us sat around it. Various kinds of Persian foods, with some of which you are familiar, were served. Among them was a stuffed lamb, the contents being rice, pine nuts, raisins, etc. It was delicious.

Abdul Baha discoursed upon the subject of Darwinian evolution. I have no time to tell you of this. It needs another letter.

In the afternoon he left for Acca.

So ended the three days of Abdul Baha upon Mt Carmel.

Give all the friends my loving Bahai regards.

Your brother in the Cause of Baha,
(signed) AMEEN ULLAH FAREED.

Teaching

(From Table Talks With Abdul Baha, by Mr. and Mrs. Geo. T. Winterburn.)

"All teaching and knowledge are enclosed in the soul of man, because his soul encompasses everything. To study means to try to bring them to light. For instance: The flowers, fruits, and leaves are contained in the seed; and with the heat, light, and soil, the fruits are manifested. The figure is contained in the mirror, but the mirror of itself has not the power to reflect it. Polishing is necessary in order to give out a perfect reflection. Even on this wall there exists the possibility of a reflection, but it needs polishing to bring out the reflection. So study is polishing."

New York

FIRST IMPRESSION OF THE NEW YORK MEETINGS

By LAURA M. BOOTH

"Last Friday evening for the first time I experienced the great joy of attending a meeting of the Bahai Assembly in New York City. (119 East 19th St.)

There is a small Assembly in Cleveland of very earnest souls, but the New York Assembly is much larger and I was impressed with the beautiful spirit of Miss Thompson, who presided at the meeting. The light shone through the faces of the believers and there was no doubt that Abdul Baha was present there spiritually. What a wonderful power this is to unite all nations into one great Brotherhood!

Sunday I attended the meeting at Fifty-eighth Street (Geneological Hall) and as I entered the Assembly was singing "Onward Christian Soldiers," a song I always loved. It is stirring and inspires hope and courage. Here I was impressed with the wonderful love among the believers. What a contrast to the world of strife and commotion without!

Sunday evening the meeting at Mrs. Gibbons' was most inspiring. The Rev. Dr. Fisher read from "The Seven Valleys," and explained so beautifully the first Valley of Search. I feel it a great privilege to have been led into this Valley, and through great trials."

Our Brother, Mr. Percy Woodcock, by the direction of Abdul Baha, is making a special effort to hasten the building of the Mashrak-el-Azcar, and for the past month has been with us in New York City. We print herewith the tablet received by Mr. Woodcock concerning his work, translated at Acca on June 19th by Dr. Ameen Ullah Fareed, and received through Mirza Enay-et' Ullah:

HE IS GOD.

O thou spiritual friend!

Thy services are accepted in the Kingdom of ABHA, mentioned in this Merciful Assemblage, and are the cause of joy and gladness of Abdul-Baha.

Thank GOD, thou art a believer and an assured one, firm and steadfast; a truthful servant of the Divine Kingdom and an agreeable lover of His Holiness Baha'o'llah. Thou hast spent thy time in spreading the Fragrances of GOD, and thy possession in the Promotion of the Word of GOD.

Rest assured in the great Bounty and Bestowal; be attracted by the Fragrances of the Kingdom of ABHA. Fatigue not thyself on account of any difficulty and give not up because of any ordeal. Be not grieved because of any trial nor hindered by any hindrance.

Night and day confine thy time to the education of the world of humanity. Arise to guide the creatures and spend time in promulgating the Teachings of His Holiness Baha'o'llah, so that lives may find glad tidings, hearts gladness, the souls Eternal Life and the minds extraordinary advancement.

In respect to the Mashrak-el-Azkar, brevity must now be observed—that is, as much as possible endeavor should be made so that by the assistance of all the friends and the sincerity of your intentions, it may become instituted and built, in Chicago even though it be not possible to build a most solid, lofty and great (edifice). Whatever is now possible should be erected.

And the question of giving the glad tidings (i. e., teachings of this Religion) should be given moment. The holy souls who are free from the ties of this mortal world and attain to the confirmation of the Holy Spirit, although they live on earth, yet, verily, they are heavenly, illuminated, spiritual and divine. Such souls must appear, engage with simplicity, freedom and purity in training the public and in guiding all people. If such souls arise, the Holy Spirit will aid them, the hosts of the Heavenly Angels

will render them victorious, the Bounties of the Kingdom of ABHA will surround them, the ray of the Sun of Truth will shine, the breezes of the Paradise of ABHA will give spirit, the ocean of favors will boil and the good scent of the Fragrances of Holiness will perfume the nostrils of the inhabitants of the world.

By the Bounty and Grace of the Educator, I hope thou mayest attain to this providence and bounty.

Convey greeting of reverence and utmost kindness to all thy relations, Mrs. Woodcock and thy respected daughter and others and to all the beloved and the maid-servants of the Merciful.

(Signed)

"E. E." ABDUL-BAHA ABBAS.

Our brother is told "Not to give up because of any ordeal, and not to be grieved because of any trial nor hindered by any hindrance." We trust that he will go forward with a stout heart and that the most abundant success will crown his efforts.

The Young Folks

The following lines written by one of the little Bahai children of Seattle, Washington, were sent us recently and we print them, not only because of the real Bahai thought they contain, but also as an encouragement to the young people:

Far away in the East there lies,
A radiant Light which never dies.
There, closed in by the walls of Acca,
A place where we turn as some to Mecca
Is a child of God like Christ,
Who also is a sacrifice.
He still is among us, so why close our eyes?
Do not wait till he has passed from our lives,
But spread the news, like a ringing bell,
And over the wide world let us tell
The joyous news; perchance in time
All people will know that each of the nine
Great religions of earth are united in one,
And the whole world will be ONE in prayer and peace.

AGNES BUSH,

Seattle, Wash., August 4th, 1908.

And, since we are speaking of young people, we are reminded that recently Mrs. Charles A. Butler, of Huntington, Indiana, daughter of Col. and Mrs. Archie C. Fisk, recently paid a visit of a few weeks to her parents and friends in New York, and while here took advantage of the opportunity to have her four little children baptized, Christened, or named in the ABHA religion. The service was conducted by Mrs. Isabella D. Brittingham in accordance with the instructions of the Supreme Pen. We hope to give a full account of the service and to print the instructions for the benefit of all in our next issue.

The Vahid Club

THE BULLETIN is asked to mention the Vahid Club, a club of young people, mostly the children of Bahais, organized under the auspices of the Ladies' Auxiliar Board of New York City. It is a literary and social club, which, with a little care and attention on the part of the Maid-servants, should develop into a most helpful means of interesting the young people in serious thought, as well as affording them the opportunity for healthy, clean, social enjoyment. The last meeting of the club was held Saturday evening, November 8th, at the home of Mrs. L. E. Gibbons. Our good sister,

Mrs. Gibbons, is to be commended for the marked interest she has always taken in the young folks, and Mr. and Mrs. MacNutt also deserve mention in this matter, for the Vahid Club owes its name and birth to the kindly service they rendered when such an organization was first proposed.

Chicago

A letter from Miss Mary Lesch, of No. 1049 West California Avenue, Chicago, gives us the following interesting bit of news:

"We had a most delightful meeting yesterday in this City, and among those who worshipped with us and who addressed us were Mr. Hoar of your City, and Mr. Ober and Mr. Lunt of Boston, and a native of India whose name I have forgotten."

Miss Lesch refers to Mr. Dass, of Calcutta, a member of the Brahmo Somaj, who attended several of our meetings in New York and on one occasion delivered us a short address on the work of the Somaj.

Our sister Dr. Susan I. Moody, sends us the following and requests its publication:

DEATH NOTICE.

Mrs. Charles A. Olin, daughter of Mrs. G. B. Webster of Green Bay, Wis., passed away on October 4th.

The prayer, "O my God! Thy Name is my healing," etc., (repeated nine times) was revealed in a precious Tablet by Abdul Baha for this sister.

Washington

We print the following from Brother Ahmad Isphahani:

To THE "BULLETIN":

The good news from Acca continues to come in weekly. Now that the people have received what they have longed for many years and have celebrated the occasion with wild ecstacy and joy, they are settling down calmly. Some are putting all their force in the forwarding of the machinery of freedom, others, being timid, are keeping themselves aloof and watching to see how things will go, while a third party, who opposed the inauguration of this era, are uselessly plotting in the dark. For this last party, Abdul Baha, writing recently to a German believer in Stuttgart, has the following short and significant line:

"The hand of Divine Power has taken away the chain of prison from the necks of these exiled ones, while putting it around the necks of the oppressors and tyrants."

Likewise He has written to an eminent Bahai teacher in this country regarding His freedom:

"Praise be to God that thou has become assisted in the service of the Cause and that I also have become assisted in the visit of the Holy Threshold. In one day the world became another world and the chains and manacles of prison were torn to pieces and Abdul Baha attained to the meeting of the Holy Tomb."

In the old days, when no one knew what would become of him the next hour, and the believers were in great anxiety on account of dangers which

threatened to destroy everything, Abdul Baha, in order to console them, would often calmly and smilingly utter these pregnant words: "In ONE DAY God shall change all these things." But the believers could not conceive it possible that such a vast, tottering fabric of corruption and degeneracy could be replaced by a magnificent and artistic palace of freedom, brotherhood and equality. But now we realize that these prophetic words of Abdul Baha were more than literally true.

One of the signs that the conditions in Acca are diametrically opposed to what they were only a short while ago, is the reception of a great many Tablets for the Bahais and the seekers of truth in this country and in Europe. For eight or nine months past, on account of the troubled conditions, very few Tablets have been revealed from the Pen of Abdul Baha; but now every week a package of these Holy Epistles is finding its way to this country and after translation these are being forwarded to those fortunate enough to be honored by this Heavenly favor.

Abdul Baha has at various times and upon various occasions recommended the Bahais of America to put themselves in closer communication with their brothers and sisters in the Orient, and for this reason He has commanded us to correspond with them as often as possible. For the last three or four years the Washington Bahai Assembly has been carrying on a spiritual correspondence with the Bahai Assemblies in the East and satisfactory results have been reached and Abdul Baha has quite often expressed His entire satisfaction with what has been accomplished.

A general letter was addressed and forwarded from the Bahai Assembly of Washington to the Eastern Assemblies a few months ago, and answers to it are now pouring in every week. Up to this date (Oct. 8th) more than fifty letters, each overflowing with the warmest expressions of love and devotion toward their western brothers and sisters have been received from the Orient. I see letters on my desk addressed to the American believers from all parts of the world and all religions—Zoroastrians, Jews, Mohammedans, etc.,—letters from India, Egypt, Russia, the Caucasus, Arabia, and from every town and city of Persia. These letters, indeed, are the greatest proof of the unifying power of the words of Abdul Baha, who to-day, singly and alone, is uniting and cementing together all nations and tongues, and causing them to drink from the salubrious water of union and harmony.

I hope to be able to translate one or two of these Bahai letters for the next issue of THE BULLETIN.

Your brother in the Cause,

AHMAD ESPHAHANI.

A BAHAI DEATH.

"O SON OF SPIRIT!

Break the cage, and like unto the bird of love soar in the atmosphere of holiness; leave the self, and rest with heavenly souls upon the sacred Plain of God."

1252 8th St., N. W.,

Washington, D. C. Oct. 25th, 1908.

To THE BULLETIN:

A number of the friends here and elsewhere have asked Mrs. Hannen to send to you for publication an account of Mrs. Knobloch's passing out, and of the Bahai funeral services. This account is best embodied in a letter to Dr. Moody, of Chicago.

Faithfully yours I H. N.

JOS. H. HANNEN.

Letter to Dr. Moody.

Washington, D. C., Oct. 4, 1908.

Allaho ABHA!

My dear Sister in El-Baha:

Your telegram was received just as we were preparing to come down stairs to the Bahai Burial Service to be held in my sister's home, at half past nine

A. M. on Friday, my saintly mother's last wish before departing this life.

Oh! my dear sister, if only the whole world might have seen the holy light upon my mother's face and heard the wonderful words of praise and glory to Baha'o'llah and the heavenly advices to *us* and to all the people about her during her last days, they *must* have been deeply affected with the power of the Spirit even if they doubted the Truth. The trained nurse said she had never heard tell of, nor had she ever witnessed such a glorious death-bed scene. Such joy and peace as pervaded the house could never be told—it must be *seen* to be understood. She said my sister and I had faces transfigured when we uttered the Greatest Name, which we were doing with nearly every breath. The moment we stopped my dear mother would gasp, "Allah" and her lips moved for the rest though no sound came forth. Then my sister Fanny or I would say it aloud for her and she would smile sweetly and slip away again. This we did until the very end.

She wished to live that I might go to Acca and she might care for my boy, but God saw best to take her, nor did she wish to stay after the Glory of the Lord had been revealed to her. Every now and then she would cry out: "I want out of here"—meaning her body.

After her gentle spirit had left the body, my sister, Dr. Mary Parsons, who is also a Bahai, and I prepared her body according to the Bahai burial form as we have it. We bathed the body with water scented with cedar and camphor and were praying aloud all the time. Then we annointed her with rose water sent by Abdul-Baha; then my sister and I wrapped her in a winding sheet of creamy silk. No dress was put on, but nine yards of this silk, which comes for the purpose, was wound about her from head to foot. She looked as she was, a saint!

The service consisted of chanting the Commune in unison. Then Mr. Remey read a number of her favorite hidden words; then the Burial Service in which all took part; then Mirza Ahmad chanted a prayer of Baha'o'llah's in Persian. All were happy and at peace.

The flowers were most beautiful and the parlor was literally a rose-garden. *Five* carriages took the family and friends to the cemetery. Here Mr. Remey read a prayer after which my little sons dropped three roses each upon the casket, one at a time, pronouncing the Greatest Name. Then every one present threw a rose upon the casket. It looked so beautiful, and before the earth was put in we left. It was a glorious death and a heavenly service; even the weather was glorious.

This is the reason why Mr. Hannen and I will postpone our trip to Acca. We had planned to leave the 15th of Oct., but were waiting for mamma to be out of danger before buying the tickets. I was nursing her and my sister was ill at Atlantic City. It seems now to be the Will of God that my sister should go on the 15th instead of Mr. Hannen and I. It is expedient that she go and at once. God grant that I may look upon the face of my beloved Abdul-Baha some day. If not, He will be with me I *know*. We have done what we believe to be the Will of God. My sister is in a dazed condition and my sister in Germany will not take it quite so hard when she hears that she is to see Fanny so soon and together visit the Servant of God, Abdul-Baha.

Could we do otherwise? Can we think of *self* at such a time? My dear sister had no say in the matter—Mr. Hannen and I are making all the arrangements and she *must* go.

You will hear from me later.

Did I tell you of the last three days of my saintly mother's life? The wonderful messages she gave to us—how we three, mother, sister and I, had coffee and cake together, at her request? We were filled with awe, for the time had arrived when the medicine or even

water refused to trickle down her throat and to all appearances she was dead. Still she drank half a cup of coffee and two bites of coffee cake. When this was over, she wished to be washed. The nurse and I bathed her, put on clean clothes, clean sheets and pillow slips,—made her comfortable. Then her gentle spirit left the body for a while. Then, in a loud, clear voice, she gave the Message to the nurse; then, one after another she addressed us and prayed over and blessed us, etc. Did I tell you all this in detail—that she talked three hours after we believed her dead? It was the most wonderful and glorious sight that any of us had ever witnessed. The doctor and the nurse said it was not death at all, but the passing of a saint.

Everything good and beautiful belongs to God, and if this letter has power to touch the hearts, then I am truly thankful that He has permitted me to do even so small a service in His Cause.

We can truly say "there is no death," for we die daily. Death is birth. Some one present at the burial service said it was more like awaiting the birth of a child than being at a funeral service. I do not believe any one would have been surprised if dear mother had arisen in her casket and spoken to us. It was so peaceful and joyous.

As to our two dear ones, my sister Fanny Knobloch and Mrs. Finch are now on the ocean. God grant that they may return to us full of the Spirit.

Oct. 18, 1908.

My precious mother's death has had a wonderful effect upon the firm as well as the weaker Bahais. They seem so much more closely united to each other in a stronger bond of love. They all speak of it and have proven their love and devotion to mamma in two memorial talks. I attended one and it was heavenly, but the Unity Meeting last Friday was the crowning event of my saintly mother's life and death. I was not present at this meeting, but my husband was and I have requested him to give a brief account of it so that you may share this last tribute with us.

Affectionately your sister,

(signed) PAULINE HANNEN.

Pauline has said that I may describe as well as possible in a small space the beautiful memorial portion of Friday evening's Unity Meeting.

The Meeting (or Feast) was under the direction of Mmes. Getsinger and Cowles. About fifty were present. The spirit of love and unity was diffused, as you can readily imagine. The audience was seated in three rows at each side of the hall. In the center were three tables; one with a samovar and cups for tea which was served in Persian fashion; the middle table bore a great bunch of cosmos blooms, and at the front of the hall was a table with cakes, fruit, etc. At the head of this latter table were two vacant chairs, draped in white, and it was explained that one of them was for Abdul-Baha and the other for Mrs. Knobloch, present in spirit with us.

Mrs. Getsinger gave a beautiful eulogy of our angel soul so lately gone home, saying in effect that tradition had it that the souls of the departed who are of the perfect type, partake of the Wine of God's Love at His Table, and that surely her portion would be sweet, while she watched over us in the spot which she had held most dear of all while with us. Many words of love from the Bahais and friends present, spoken in converse after the meeting had closed, completed a perfect symphony of memoriam whose harmonies shall not cease until the notes be blended into the music of the spheres in infinity.

BROTHER JOSEPH HANNEN.

THE PRAYER FOR THE DEAD.

(Let the following prayer be read in a suppliant attitude, that is, standing with both hands stretched upward and toward the face:)

"O, My God! This is Thy servant and the daughter of Thy Servant, who has believed in Thee and in Thy Verses, and hath turned unto Thee, while severed from all else save Thee. Verily, Thou art the Most Merciful One!

"I beg of Thee, O Thou Forgiver of sins and Concealer of faults, to do unto her that which behooveth the Heaven of Thy Generosity and the Ocean of Thy Graces, and cause her to enter the vicinity of Thy Most Mighty Mercy which hath preceded the Heaven and earth. There is no God but Thee, the Forgiving, the Beneficent!"

(Then they must magnify God, while saying:)

(Say once.)	(Say 19 times.)
God is the Most Mighty!	We are all worshippers of God!
God is the Most Mighty!	We all bow down before God!
God is the Most Mighty!	We are all invoking God!
God is the Most Mighty!	We are all commemorating God!
God is the Most Mighty!	We are all returning thanks to God!
God is the most mighty!	We are all enduring patiently in God!

Denver, Colorado

Letter from Mrs. A. M. Bryant.

To The Bahai Publishing Society,
New York City.
(For The Bahai Bulletin.)

Dear Servants of God:

My summer sojourn at Woodland Park, Colorado, will soon end. I reached here on the 3rd of July after spending a week with friends and believers—en route—in Denver, from Chicago, where I had a most blessed nine weeks communion with the beloved Bahai friends, and a one week visit in Kenosha. Everywhere I found an intense desire to serve. Kenosha is on "fire" with the love of exemplary servitude. The Industrial School conducted by Sister Jacobson is a marvel. Every service is systematized to give every one an opportunity to serve. Their Unity of endeavor is marked and a week with the friends there is good for the soul.

The believers in Chicago are feeling the importance of their especial responsibility regarding the building of the Mashrak-el-Azcar and much work has already been accomplished in that direction. The celebration held on the 23rd of May last in honor of the Bab (May our souls serve in his memory) on the proposed grounds for the Temple Building, was an auspicious occasion. Sister Corinne True had the program in charge and her inspiring activity together with numberless servers made a Feast for mind and body, long to be remembered. While in Chicago, this Maid Servant attended some ninety gatherings and found a host of sincere and efficient servers in the Vineyard. About November 1st our reading room will be open in Denver and regular assembly gatherings begin. I am sending with this enclosure a copy of a blessed Tablet to the Denver Assembly.

Yours in the Service of Baha through the Center of the Covenant Abdul Baha.

(Signed) MRS. A. M. BRYANT,
Denver,
Colorado.

TABLET TO THE DENVER ASSEMBLY.

O ye servants of the True One and the maid-servants of the Merciful!
Do not think that ye are forgotten for one moment!

Abdul-Baha is at all times remembering you with Infinite Love and Kindness and supplicates at the Threshold of Oneness, Assistance and Favor; so that the Invisible Confirmation may pour down, the Divine Bounties unveil their countenances, the friends in that region be ignited like unto the lamps, and the maid-servants of God shine like unto the stars; in order to illumine that country, make that clime the Paradise of Perpetual Abode, to suffer the people to drink from the Wine of Guidance, to intoxicate the yearning ones after the Kindom of Abha, to open spiritual universities, to be instructed in the Mysteries of the Love of God by the Heavenly Instructor, to associate with each other with the utmost humility and attain to spiritual affinity. Each one must sacrifice his life and possession to the other, and each person be loving to all the inhabitants of the world, to rend assunder the curtain of foreignness and consort with all the people with union and accord. They must be faithful to the traitors and benevolent to the tyrant. They must recognize the enemies as friends, the unknown as known. These are the advices and exhortations of God!

O ye friends!

O ye maid-servants of the Merciful!

In order to thank for this Most Great Guidance, consort with all the people with the utmost joy and happiness; so that ye may become the recipients of the Glances of Providence. Become ye not sad on account of any calamity, neither be ye broken-hearted by any trials. Be ye firm and steadfast in order that the Beloved of hope become the Cup-bearer of the assembly and the greatest desire become realized.

Blessing be upon ye by the Bounty of your Lord the Merciful!

Upon ye be Baha-El-Abha.

(Signed) ABDUL-BAHA ABBAS.

Translated by M. AHMAD ESPHAHANI Oct. 9th, 10 p. m., 1907, Washington, D. C., through Charles Mason Remey and Mrs. A. M. Bryant.

Racine, Wisconsin

Our brother, Mr. Jos. Johnson, of 1740 Howe Street, Racine, Wis., sends us a most interesting account of conditions in that city, and while the letter was not sent for publication, we take the liberty of printing an extract:

"I received your letter and was very glad to hear from you. To get up a magazine for the believers, as you and your friends have done is a very nice thing. And the friends here in Racine, that is those who come steadily to the meetings are going to take it and I will see the others and try and get them to subscribe, for the little magazine will be a great help to them, and may be the cause of their picking up steadfastness and again coming to the meeting.

There are only a few of us here and we only meet once a week, except on Feast nights. From what I learn there must have been some forty here in the time of Dr. K., but they fell at the time of the test some of them, and some of them have moved away; but I pray God that those who fell under testing may come back to the centre of the Covenant and look to Abdul Baha, the Great Servant, who is the True One, for the commands are plain, only we must read them with an open heart full of the love of God, otherwise we will only have our own imaginations and thoughts. It may be that I can find their addresses and see some of them.

I send you a tablet which I received from Abdul Baha some time ago.

Remember me to Mr. Wilhelm and tell him that I often think of him since he has been here.

I close, sending love to all in your city.

I remain your brother in His Name,

(Signed) JOS. JOHNSON.

Announcement of Meetings

NEW YORK.

Regular meetings every Sunday at 11 o'clock, A. M., at Geneological Hall, No. 226 West 58th Street.

Regular meetings every Friday evening at 8 o'clock, at the studio of Miss Juliet Thompson, No. 119 East 19th Street.

Regular meetings every Sunday afternoon at 3:30 o'clock, at the residence of Mr. Arthur P. Dodge, 261 West 139th Street.

Regular meetings every Sunday evening, at 8 o'clock, at the home of Mrs. E. E. Gibbons, No. 83 Madison Avenue.

BROOKLYN.

Regular meetings every Sunday evening at 7:30 o'clock P. M., at the residence of Mr. and Mrs. Howard MacNutt, No. 935 Eastern Parkway.

JERSEY CITY.

Regular meetings at 8 o'clock P. M., at No. 550 Newark Avenue. The friends in New York are especially requested to encourage these meetings by their presence.

The Bahai Bulletin

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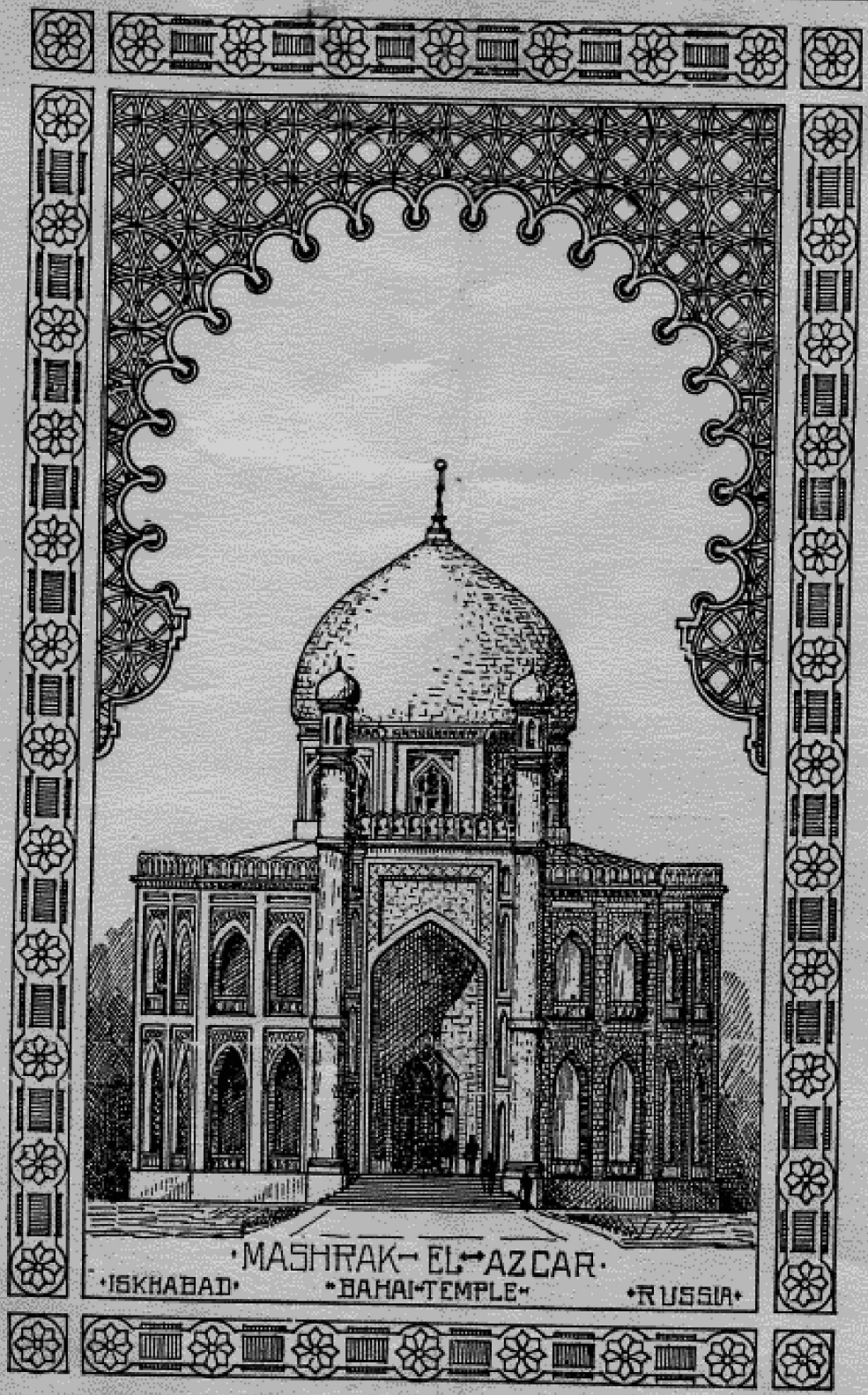

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Some Answered Questions.

Collected and translated from the Persian of Abdul Baha by Laura Clifford Barney.

Table Talks With Abdul Baha.

Notes taken by Mr. and Mrs. Geo. T. Winterburn. 32 pages; paper, 10c.

Address The Bahai Publishing Society

P. O. Box 321 Madison Square New York City.

Tablet of General Instruction

Translated by Command of Abdul Baha on August 4th, 1908, at Mt. Carmel, by Dr. Ameen U. Fareed.

"To be read by the friends of God in the East and the West.
Upon them be Baha'o'llah El Abha!
He is God!

O! Ye people of the Kingdom of Abha!

There are two influences tending toward prosperity and progress which emanate from the forefront of advancement of the world of humanity. They remind the negligent, awaken them that sleep, give sight to the blind, hearing to the deaf, power of utterance to the mutes and life to the dead.

One is the influence of civilization, that development of the world of nature that concerns the material life of man. It promotes physical advancement and cultivates the social virtues. The laws and deductions of science, so indispensable to progress, are the product of the lofty thoughts of sound minds, the accumulated results of the efforts of ancient and modern scholars. The most effective power for the promotion and dissemination of this influence is just government.

The other is the divine influence of God, the holy and spiritual revelations. They insure eternal glory, everlasting happiness, the illumination of the world, the appearance of merciful phenomena in the world of humanity, and perpetual life. The fundamental basis thereof is the teachings and the precepts of the prophets, the dictates and attractions of the conscience, which belong to the realm of morality. Like unto the lamy they light and brighten the depths and recesses of human realities. The effective power of this is the Word of God.

But the advancement of civilization, material perfections and human virtues will bear no fruit or result unless joined to the spiritual perfections, merciful qualities and sound morals, and the happiness of the human world, which is the original goal, will not be attained. For although through the advancement of civilization and the adornment and refinement of the material world, hapiness is realized, and the sight of hopes fulfilled in perfect beauty wins the heart, yet, concomitantly, great dangers, severe ordeals and awful catastrophes are involved.

Now, when ye behold the order and regularity of countries, cities and villages; the attractive adornment, the delicacy of the blessings, the suitability of implements, the ease of transportation and traveling, the extension of knowledge of the facts of the world of nature, the great inventions and gigantic undertakings and the fine and artistic discoveries, ye shall say that civilization is the cause of happiness and the development of the human world.

Yet again, when ye glance over the inventions of infernal instruments of destruction, the creation of the forces of ruin, the discovery of fiery means which cut at the root of life, it becomes plainly evident that civilization is twin with savagery and a concomitant thereof, unless material civilization be aided by divine guidance, merciful appearance, heavenly thoughts, and become joined to the spiritual states, the perfections of the Kingdom, and the divine bounties.

Now consider how the most civilized and populous countries of the world have become storehouses of infernal articles (guns, etc.), the dominions of the world barracks of great war, the nations of the world armed hosts, and the kings thereof commanding generals of the battlefield. Thus hath the human world fallen into a great calamity!

Therefore this civilization and material development must be led by the Great Guidance; the mundane world must be made the place of the appear-

ance of the bounties of the kingdom; material advancement must be made twin with merciful revelation. Thus may the human world appear as the representative of the Assembly in the plane of existence, and the exposition of divine evidence may reveal itself in the greatest sweetness and loveliness. Thus may eternal happiness and glory find realization.

Praise be to God! For centuries and cycles the banner of civilization has been raised, the human world has day by day advanced and developed, the material world has flourished and outward perfections increased until now the world of human existence has attained great capacity for the spiritual teachings and the divine summons.

To illustrate: when a suckling babe has passed through the material grades and has attained physical growth and development, the body has reached the grade of maturity and attained capacity for the manifestation of ideal perfections and intellectual virtues. Then the signs of the endowment of perception, intelligence and knowledge, and the spiritual forces appear.

Likewise in the general world, when mankind has made physical development, traveled through the grades of civilization and attained the human wonders, virtues and endowments in their most consummate form, it has attained capacity for the appearance and extension of the spiritual divine perfections and obtained worthiness for hearing the divine summons.

Then the ensign of the Kingdom was raised, spiritual virtues and perfections became manifest, the sun of reality arose, the light of the Most Great Peace dawned, the solidarity of the human world was realized. We hope that the day become intensified and these ideal radiation of these lights may day by virtues magnified. Thus may the great achievement of the human world become evident and manifest, and the beloved of the Love of God may become with the utmost sweetness and beauty the representatives of the Assemblage.

O, ye friends of God! Know ye verily that the happiness of the world of humanity is dependent upon the unity and solidarity of mankind, and that material and spiritual progress both rest upon universal friendliness and love among human individuals.

Consider other living beings: that is to say the animals that graze, or fly, and those that are ferocious. The individual of every ferocious kind is separated from its kin and the members of the same species, and lives in loneliness. They exercise the utmost opposition and ferocity towards each other. When they chance to meet they immediately engage in contention and fighting and use their claws and sharpen their teeth by ferocity, such as atrocious lions or bloodthirsty wolves. Thus do the ferocious animals that live solitarily and fight for their living.

But as to the tame, domestic animals of good nature and pure temperaments such as those that fly and those that graze, they associate with each other with the utmost love, and company by company they live together. They spend their time in the greatest happiness, joy and gladness. The thankful birds which are content with a few grains, practice the utmost joyousness towards one another and sing myriads of melodies upon the pleasant plains, mountains and valleys. Likewise the animals that graze, like the sheep, deer and rabbit, live in a state of greatest friendliness, and fellowship with happiness and unity in the pasturage of the green tablelands. But the dogs, wolves, tigers and the bloodthirsty hyenas and other ferocious animals shun each other and wander lonely after their prey. Even when the animals that graze and fly come to each others nest or den, there is no opposition and estrangement manifested, nay rather they treat one another with the utmost friendliness and affection. On the contrary, when a ferocious animal

approaches the den of one of its kind, the two engage in contention. Even if one passes through the neighborhood of the other, it is at once attacked and if possible destroyed.

Therefore it becomes evident that friendliness and love even in the animal kingdom are the result of good nature, pure temperament and gentle behavior; while discord and estrangement characterize the ferocious brutes of the plains.

The Almighty God has not created in man the claws and teeth of the lion, nay the human existence is made and fashioned after the best form and for the most consummate innate virtues. Therefore it behooves man in homage for this creation and gratitude for this bestowal that he should exercise friendship and love for his kind, nay more, he should treat all living beings with justice and equity.

Again consider that the comfort, joy, rest and happiness of mankind come from love and unity; that contentions and disputes are the greatest causes of distress, misery, tribulation and unhappiness. But a thousand times alas! that humanity is ignorant and negligent concerning these matters, and every day becomes metamorphosed into the character of a savage animal, one day a ferocious tiger, again a coiling and repulsive serpent.

The sublimity of man is derived from the qualities and virtues which characterize the angels of the Supreme Concourse. Therefore when good qualities and virtuous attributes appear in man, he is verily a heavenly personage, an angel of the Kingdom, a divine reality, a merciful manifestation. And when he does contend and thirst for blood, he exceeds in ferocity the basest of brutes, for while the bloodthirsty wolf will devour one sheep in the night, in that time man will make away with one thousand victims.

For man has two aspects: one the sublimity of nature and intellectual qualities, and the other the base animality and imperfections of passion.

If you travel through the continents and countries of the world, you will see on one side, the signs of ruin and destruction and, on the other, the signs and monuments of civilization and construction. As to the ruin and destruction, they are the signs of contention and discord, of war and battle. But order and construction are the results of the virtues of friendliness and concord.

If one travel in the central desert of Asia, he will observe how many cities as great and populous as Paris or London have been ruined. From the Caspian Sea to the River Oxus naught is to be seen save forlorn and deserted prairies and deserts. The Russian Railway (the Trans-Caspian R. R.) takes two days and two nights to traverse the ruined cities and destroyed villages of that desert. There was a time when that land was very populous and in the highest state of civilization and development; science and knowledge were widespread, the arts and professions established, commerce and agriculture were in the utmost state of perfection, and civil government and politics well organized. Now, all this great region is the habitation of desolation and shelters only the nomadic Turkoman tribes and the wandering beasts of prey. The cities of that land, as Gorgan, Tassa, Abiavard and Shahrastan, were once famous in the world for sciences, knowledge, professions, wonders, wealth, greatness, happiness and virtue. Now, no voice or murmur is to be heard in all that land save the roar of ferocious brutes, and naught to be seen save the wandering wolves.

This ruin and destruction was occasioned by the battles and murders of the wars between Iran (Persia) and Turkan, which had become different in customs and religion. Their godless leaders made public property of the blood, the belongings and the privacy

of each other. This is the exposition of one instance.

Then, when ye travel through the world and observe it, ye shall find all constructiveness and progressiveness to be signs of friendliness and love, and all destructiveness and ruin the results of hatred and enmity.

Notwithstanding this obvious fact the human world does not take warning nor wake up from its sleep of negligence. Men still engage in discord and contention; they organize armed forces and long to charge on the battlefield.

Again, consider organization and decomposition, existence and non-existence. Every being is composed of many different constituents; the existence of everything is the expression of organization. That is to say: when by divine genesis organization of certain elements occurs, a being is produced. All existent beings are after this fashion. But when a defect appears in that compound and decomposition sets in, the parts separate and that being disintegrates and becomes non-existent. Thus annihilation of things is an expression of their decomposition and disintegration. The affinity and organization of the elements makes possible the existence of death.

To sum up: the attraction and affinity of things are the cause of fructification and production, and estrangement and disunion among things the cause of death and annihilation. By attraction and affinity all living beings such as plants, animals and men are realized. From disagreement and estrangement dissolution results and annihilation follows. Verily the life of the human world is that which is conducive to unity, attraction and concord of mankind.

When ye pass a farm and observe a prosperous plantation with symmetry and beauty, full of plants and flowers with an organized community, ye see proof of the fact that the farm and garden are under the care and cultivation of a skillful farmer; but if ye see confusion and disorder, it is an evidence that the place is bereft of the care of the gardener and a wild and uncultivated plantation results.

Therefore it is evident that unity and concord are the result of the education of the Real Educator, while separation and dissension are evidence of savagery and the lack of the training of God.

If an opponent object, saying: The nations, peoples, tribes and sects of the world have different ethics, morals, conducts, tastes and temperaments and their thoughts and opinions vary, how then can real unity become realized or absolute accord among humanity be established?

We will say that difference (or disagreement) is of two kinds: one sort is the cause of annihilation and that is like the disagreement of warring nations and fighting tribes who destroy one another, ruin homes and cause comfort and peace to depart, exhibiting ferocity and bloodthirstiness. The other difference (or disagreement) is an expression of variety, that is itself perfection, and the means of manifesting the graces of the All-Glorious.

Look at the flowers of the gardens. Although members of different families, having various colors, different forms and shapes, yet because they absorb the self same water and grow and thrive by the same breeze and are reared by the same heat and light of the one sun, this difference and variety produces greater beauty and grace and each appears more beautiful by contrast with the other.

When the complete proof which is the effectiveness of the Word of God obtains, this difference in natures, ethics, habits and thoughts results in the diversification and adornment of the human world. Moreover this difference and variety is inherent and innate in the parts and members of man which afford the means for revealing perfections, and since these members and parts

(of the human organism) are under the control of the King of the Spirit, the Spirit interpenetrates the parts and governs even the veins and arteries. This difference and variety then is no barrier to oneness and love governed by the Spirit. This plurality is indeed the greatest power of unity.

Should a garden have its trees with their branches, leaves, blossoms and fruit all of one kind, color, shape and arrangement it would have no beauty and sweetness whatever. But if it possess various hues, different leaves, blossoms and fruits, each will intensify the decorative effect and beauty of the other. The garden will become perfect and excel in beauty, delicacy, freshness, sweetness and magnificence.

Likewise the difference and variety of thoughts, opinions, morals and temperaments of the human world when under the guidance of the One Power and the influence of the Word of Oneness, will shine forth with the utmost greatness, beauty, sublimity and perfection.

Today no power save the great power of the Word of God, which comprehends the realities of things, can gather together under the shade of the same tree, the minds and hearts of the world of humanity. It is the motive power of all things; it is the mover of souls and the controller and governor of the human world.

Praise be to God! Today the light of the Word of God shines upon all horizons. From every nation, tribe and denomination, souls are coming under the influence of the Word (of God) and have agreed and united with the utmost concord and harmony.

Many an assembly shall be organized whose members will be representatives of different nations, tribes and peoples. If one attend such a meeting, he will be surprised and will imagine that those present are of one birth and nation, one people with the same thoughts and opinions, when, as a matter of fact, one is an American, another European; one from Hindustan (India), another from Turkestan; one an Arab, another a Tajik; one Persian, another Greek. Notwithstanding this they consort together with joy and sing together in the utmost unity, harmony, love and solidarity in liberty and wisdom. This is through the effect of the Word of God.

If all the powers of the world should convene, they could not organize an assembly like unto these assemblies. Here with such remarkable love, attraction and zeal, different people unite in one assembly and raise their voices in unison in the center of the world. They cause the abolishment of war and murder, and the realization (and establishment) of universal peace, and the friendliness and unity of the world of humanity. Can any power withstand the power of the Word of God? No, verily, the proof is clear and the evidence complete. If a soul open the eye of equity, he will become amazed and surprised and will testify justly that all the nations and peoples of the world should be grateful and thankful to the Teachings of Baha'o'llah; for these Teachings make tame every ferocious animal, give speed to those that only move, transform human souls into angels of heaven and make the world of humanity the center of the manifestation of mercy. All are compelled thereby to obey and be loyal to the government.

Today no kingdom in all the world is confident and at ease, for security and confidence have disappeared from humanity. Kings and subjects are alike in danger.

The sect today which obeys the government with perfect religious honesty, and practices the utmost integrity towards the nations is this oppressed sect. The proof thereof is the following: All the tribes in Persia and Turkestan are thinking of their own petty interests; if they obey the government

it is either with the hope of favor or through fear of punishment. But the Bahais are well wishers of and obedient to the powers (or governments) and are loving and kind to all the nations.

This obedience and adherence are enjoined as duties upon all by the Beauty of Abha (Baha'o'llah) in clear texts. Therefore in compliance with the commandment of God they practice the utmost honesty and good-will toward the governments. If any man commit a wrong against the government he must hold himself responsible before God and consider himself a sinner deserving of punishment. Notwithstanding this it is amazing how some of the ministers of (political) affairs account all other sects well disposed, but the Bahais ill disposed.

Praise be to God! (An expression of wonder when thus used.) In these latter days when a great general uprising and commotion took place in Teheran and other cities of Iran (Persia), it was clearly evidenced that not a single Bahai interfered in these affairs nor troubled the populace, and for this reason they were blamed and criticised by others, for they had obeyed the Blessed Beauty (Baha'o'llah) and interfered not at all in political matters nor disturbed any sect. They were occupied with their own affairs, trades and professions.

All the friends of God testify that Abdul Baha is entirely true to, and exhibits good-will toward the governments and nations of the world, especially, the two sublime governments of the East (Persia and Turkey), for these two countries were respectively the native land and habitation of His Holiness, Baha'o'llah. In all the epistles and writings He has commended and praised the two sublime kingdoms, and has asked aid for them from the Threshold of Oneness. The Beauty of Abha (may my soul be a sacrifice for His beloved!) prayed in behalf of their majesties, the two sovereigns (the Shah and the Sultan). Praise be to God! Notwithstanding these decisive arguments, each day an event occurs and difficulties appear. But we and the beloved of God must not grow lax in the least in our honesty and good-will, nay rather in the utmost devotion and trustworthiness remain steadfast in our sincerity and engage in philanthropic prayers.

O ye beloved of God! These days are the time for firmness and the period for steadfastness and constancy in the Cause of God. You must not look upon the personality of Abdul Baha, for He will eventually bid ye farewell. Nay, ye must observe the Word of God. If the Word of God is in the ascendant, be ye happy, joyous and thankful, even if Abdul Baha be under a sword or beneath fetters and chains; for importance is in the Holy Temple of the Cause of God, and not in the physical mould of Abdul Baha.

The beloved of God must be confirmed with such a firmness that if every moment a hundred like Abdul Baha become the target of arrows, no change should occur in their decision or intention, no transformation in their zeal or attraction to God, and no abatement in their occupation in the service of the Cause of God.

Abdul Baha is the Servant of the Word of the Blessed Beauty and the manifestation of absolute servitude in the threshold of the Lord. He has no other station, grade, class or power. This is my utmost hope, my abiding paradise, my Masjid El Aksa* (Most Holy Sanctuary) and my Sadrat El Montaha† (Divine Guidance).

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*Masjid El Aksa, originally a Christian Church and afterwards turned into a Mohammedan Mosque by the Caliph Omar, attained great importance in the devotional estimation of the Mohammedans.

†Sadrat El Montha (the furthermost Tree) referred to a tree planted by the Arabs in ancient times at the end of a road, to serve as a guide. It usually refers to the Manifestations of God on earth.

The great Manifestation was fulfilled and consummated in the Blessed Beauty of Abha, and His Holiness the Supreme (the great Bab) was the Herald of the Blessed Beauty. (May my spirit be a sacrifice to them!) Thus was it ended and for a thousand years all shall receive illumination from His lights and obtain (favor) from the sea of His favors.

O ye beloved of God! This is my wish for ye and counsel to ye. Blessed is he who is aided by God to comply with what is written in this leaf.

Upon ye be Baha'o'llah El Abha!

(Signed) ABDUL BAHA ABBAS."

The Mashrak-el-Azcar

Authorized statement by the Chicago House of Spirituality concerning the purchase of the land for the Mashrak-el-azcar.

As there seems to be a general desire to know the history and the details of the purchase of the ground for the Mashrak-el-azcar, your servants, the House of Spirituality, wish to impart this information to the friends through the BULLETIN.

When it became known that Abdul Baha wished a Temple built in Chicago, some of the friends consulted an attorney to obtain his advice regarding the steps necessary to be taken to hold property legally. He made a search through the Bahai books and writings and reported that he found the material affairs and administrative duties were to be handled by a body of men to be elected by the Assembly. Being informed that such a body existed in the House of Spirituality, he gave it as his opinion that a meeting of the Assembly should be called and the House of Spirituality and the members of it chosen by the Assembly and invested with power to hold property as trustees, this proceeding being according to the law in Illinois.

A meeting after this order was called and the House of Spirituality and the members thereof were made trustees for the Assembly in the matter of the purchase of the land.

While this was being done the friends were busy seeking to locate a suitable piece of ground. Some land was found on the South side, near the lake, and some on the North side, and a friendly rivalry sprang up, the members of the House holding themselves as neutral as possible in the discussions of the merits of the various locations.

Meanwhile some money began to come into the treasury and it was found we had $2,000 on hand. Then some of the friends began to urge the House of Spirituality to purchase some land—to make a start somewhere—and for several weeks a number of the maid-servants visited the meetings (which are held weekly) and insisted on action, arguing against delay. The House of Spirituality held off, hoping the friends would come into unity on some location. Let it be known that all these meetings and negotiations were conducted with the sweetest spirituality and utmost good will.

About this time it was found that one piece of land, much desired by some of the friends, was divided into lots and that two of these lots belonged to a party who was anxious to sell and that he would sell the two lots for $2,000, which was considered a low price, as the lots are large—as large as eight lots in some parts of the city.

This was presented to the Assembly and the friends were asked if they wished to have the trustees purchase this ground and wished to give them authority so to do. Then, in the joy of realization that we were about to

purchase ground on which might be erected the Mashrak-el-azcar, all differing opinions and ideas seemed to melt into one and unity came, and the trustees were authorized to purchase these two lots.

The House of Spirituality, after consultation, felt it wise to recommend to the friends the purchase of this land for various reasons, one of these reasons, perhaps the least of all, being that in case it should develop that this was not the chosen land and some other location be found later which should be more acceptable, this land could be readily converted into cash, and that its purchase was a safe investment.

The House of Spirituality wished to be cautious and protect the interests of all in the transaction, and to this end it took title to the property temporarily in the name of the Treasurer, the transfer being amply safeguarded so that in case of future transfer, if other property be found more suitable, there might be no cloud upon the title we could give.

The matter will be left as it now is until the Convention is called and a larger organization formed; and then whatever this organization shall decide will be carried out. All the deliberations of the House of Spirituality have been with a hope that some such organization of all the Assemblies in America might be formed to carry this great undertaking to a glorious consummation.

We hope that the deliberations and actions of the House of Spirituality will find favor in the hearts of all the friends, and that the time will soon arrive for the meeting of the Convention and that out of it a most perfect organization may result.

HOUSE OF SPIRITUALITY.

The Spiritual Table

"Thou preparest a table for me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over."—23d Psalm.

The Word of God

"The Word of GOD is the storehouse of all good, all power and all wisdom. The illiterate fishers and savage Arabs were thereby enabled to solve such problems as were puzzles to eminent sages all through the ages. It awakens within us that brilliant intuition which makes us independent of all tuition and endows us with an all-embracing power of spiritual understanding. Many a soul, in the ark of philosophy, after fruitless struggles, was drowned in the sea of conflicting theories of cause and effect, while those on board the craft of simplicity reached the shore of the Universal Cause by the help of favorable winds blowing from the Point of Divine Knowledge. When man is associated with that Transcendent Power emanating from the Word of GOD, the tree of his existence becomes so well-rooted in the soil of Assurance that it laughs at the violent hurricanes of skepticism which attempt its eradication. For this association of the part with the Whole, endows him with the Whole, and this unison of the particular with the Universal makes him all in all."

ABDUL BAHA ABBAS.

The Greatness of the Day
He is God!

O ye friends of God! Do ye know in what Cycle ye are created and in what Age ye Exist? This is the Age of the Blessed Perfection and this is the Time of the Greatest Name. This is the Century of the Manifestation; the Age of

the Sun of the Horizons and the beautiful Springtime of His Holiness, the Eternal One. The earth is in motion and growth; the mountains, hills, plains and prairies are green and pleasant; the Bounty is overflowing; the Mercy universal. The rain is descending from the cloud of Mercy; the brilliant Sun is shining. The full moon is ornamenting the horizon of Ether; the great Ocean Tide is flooding every little stream. The Gifts are successive; the Favors are consecutive. The refreshing Breeze is blowing, wafting the fragrant perfume of the blossoms. Boundless Treasure is in the Hand of the King of Kings; lift the hem of thy garment in order to receive it. If we are not cheerful and joyous at this season, for what other season shall we wait and what other time shall we expect? It is the time for growing, the season for joyous gatherings. Take the Cup of the Testament in thy hand; leap and dance with ecstasy in the Triumphal Procession of the Covenant. Lay your confidence in the Everlasting Bounty; turn to the Presence of the Glorious God; ask assistance from the Kingdom of Abha; seek confirmation from the Supreme World.

Turn thy vision toward the Horizon of Eternal Wealth; pray for help from the Source of Mercy. Soon shall ye see the Friends attaining their longed-for destination and pitching their tents, while we are but in the first day of our journey. Baha be upon you!

(Signed) ABDUL BAHA ABBAS.

The Message

"For as the lightning cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of Man be."—Matt. 24:27.

We are living in a great Age, a great Day, the "*Day of God*," in which prophecies are being fulfilled, "Knowledge increased" (Dan. 12), the "seals" loosened, the books opened, and the Message of God spread throughout all regions. This Message is to be given to all nations and religions, so that they may all know God in Truth, "Know Him as He should be known," in order that the Earth may be changed, *i. e.*, the heart turn to its Creator for guidance and protection.

In this Day of trials and temptations, the door to the Kingdom is open, even as Noah opened the door of the Ark of knowledge for the protection of the people in his day; but only a few desired to accept the Great gift which Noah offered them, and thus the world was drowned in the waters of superstitions and imaginations.

Then came Abraham, who offered the people protection in the form of sacrifice, for we needed to learn that sacrifice is one of the greatest means for attaining what we most earnestly desire. But still the people were negligent and desired it not.

Then came Moses to a down-trodden and ignorant nation, and gave them the serpent knowledge that overcame or swallowed up all other forms of knowledge, revealing to them laws for their protection, as well as teaching them to have faith in the messengers of God. A few accepted this divine gift; but later on their guides and leaders corrupted the message of Moses to such a degree that the people were veiled from the beauty of Jesus Christ when He appeared.

Jesus offered the Jews the love and protection of the Holy Spirit, or word of God, but only a few ignorant fishermen believed in Him. Thus they demonstrated that they did not really believe, or understand, the teachings of

Moses or the prophecies of Isaiah, Jeremiah, Ezekiel and Daniel, for did not Jesus tell them that if they had believed in Moses and the prophets, they would also have believed in Him, for Moses told them of Him?

Six hundred and twenty-two years after Jesus came Mohammed with a message, teaching the wild and roving tribes of Arabia the oneness and unity of God, and telling the Jews and Christians not to make differences in religion, for He was Moses and Jesus, thus offering them love and unity for their protection. But they refused it, while some of those wild and roving tribes of Arabia believed in Him. Mohammed also revealed many prophecies concerning the coming of the Glory of the Lord, which was to take place at the end of His dispensation, when the veils of darkness would be removed, the light of knowledge illumine the world, mysteries be revealed, and peace, love and unity exist through the power of the Word and Revelation of the Baha, or Glory of God.

The Bahai Revelation, we claim, therefore, is the fulfilling of all the prophecies relating to the time of the end, the "Latter Days," or the "End of the Ages," when God would manifest Himself with such power of the Word that Truth, Love, Peace and Unity would obtain among all nations, tribes and religions. Baha Ollah has declared that the "Most Great peace shall come, that wars shall be no more, and that the Kingdom of God shall be established on Earth as in Heaven. Christ commanded His disciples to pray to Our Heavenly Father to bring about this Heavenly condition, and He told them in the Parable of the Vineyard that the Lord of the Vineyard Himself would have to come to establish that Kingdom, as the other servants were unequal to the task.

Moses and the Prophets of the Old Testament so declared; Christ and His disciples have sung songs of praise for that time; and Mohammed has prophesied that the 12th Iman, the Supreme Lord, would herald these glad tidings.

The Bab was that Herald. In 1844 He arose in Shiraz, Persia, and went to Mecca, where thousands were gathered to pray and worship their Lord. Here He stood up alone and declared that the time had come when the God of the Jews, of the Christians, of the Mohammedans and of all other religions, in fact, the God of the whole universe, had instructed Him to herald the glad tidings that "He whom God would Manifest" was about to appear, to gladden the hearts of all who worshiped God in Spirit and in Truth.

What a wonderful statement! What a great act has been performed! Who can comprehend its greatness? Who among us can realize that we are living in that Day when God would reveal Himself to mankind? Its greatness is a stumbling block to many which prevents them from believing. They say that such a thing could not happen in this our Day. But, dear friends, for all that, it is true. Those who have spiritual eyes can see plain evidence of its truth in the great changes that are taking place in the world. We find it even in the newspapers. Writers of editorials are making wonderful statements. But do they know from whence this power of thought comes? Do they see the spiritual signs back of the material being manifested from all quarters? We think not. But the wise will understand, because they have turned to the Door of Knowledge, *i. e.*, the Manifestation of God.

In all the Holy Books, those who have come in the name of God have prophesied that at the time of the end God would restore peace and love, and guide people in the right path. Baha Ollah is the Proclaimer and Fulfiller of all the promises given by the Prophets of the past. They all, speaking of the Word, declared that the earth would be

changed, *i. e.*, the earth of the hearts of the people.

All the Prophets of the past were as one reality, for all were dominated by one spirit; all spoke one Word. We know that Baha also spoke that same Word, only more powerfully, even as the Father is greater and more powerful than the Son. Did not Christ say that He had many things to say, but as the people could not bear it or understand it at that time, he referred them to the time of the Father, saying: "Howbeit when He, the Spirit of Truth is come, He will guide you into all Truth." That mighty "Spirit of Truth" was manifested in Baha Ollah, telling us what Love is, what Peace is, what Unity is, and how we shall live and accomplish so as to bring about the Kingdom of God on Earth.

This is the message we are giving to all while thirsting for the Water of Life, or hungering for the Bread of Life. This Water and Bread is that Spiritual knowledge that Christ gave. To-day we are getting it more abundantly from the Supreme Pen of Baha Ollah, the Glory of God and from the Pen and spoken word of Abdul Baha, the Servant of the Glory.

The earnest seeker shall surely find. As it is written, "Knock and it shall be opened unto you." The blind shall see, the deaf shall hear and understand, and the sick shall be healed.

Every time a Prophet appears on earth, new laws are made and new commands are given. It is a time of renewal. Souls are awakened out of their sleep. It is a day of resurrection, wherein people are made to see and understand the difference between spiritual and material things.

This day in which we are living, we claim is the Great Day because a greater revelation is given to the world. It is a day of judgment and resurrection. More light is being shed upon a darkened world than ever before in its history. Knowledge is being increased, mysteries revealed, and the knowledge of God made manifest. Man will change from wrong to right, from false to true, from ignorance to knowledge of God. He will sever himself from himself, and become Godly, *i. e.*, show forth the attributes and qualities of God. A greater understanding of the Spiritual condition will cause him to endeavor all the more to attain it. Having eyes, he will see with the eyes of God; having ears, he will hear with the ears of God; having a tongue, he will use it only to commemorate God. We quote from the 45th Arabic Hidden Word: "Thy hearing is My hearing, hear thou with it; thy sight is My sight, see thou with it. Thus mayest thou attest within thyself My Holiness, that I may attest within myself a place of exaltation for Thee."

The appearance of every prophet is called the Dawn of a New Day, a New Dispensation, in which is given forth the Message of God, His laws and His commands. Just before He (the prophet) departs, He makes a covenant with and for His people. It is necessary that someone should be appointed to carry out His plans to instruct the people in the teachings He has given. Just as Moses appointed Joshua as His successor, as Christ appointed Peter and as Mohammed appointed Ali, so at this time the greatest manifestation, Baha Ollah, has appointed his eldest son, Abbas Effendi, the greatest (Branch) spoken of in the Old Testament, as the center of his covenant. He it is whom we call Abdul Baha, and He it is to whom all are commanded to turn their faces and hearts for guidance, for teaching, for love, for peace, and for unity. Abdul Baha is the living example of the Peace, Love and Unity that this revelation gives forth.

Abdul Baha is the explainer of all the sacred Books of the past as well as of the writings of Baha Ollah. His Tablets and instructions are being sent to all parts of the world and most of the believers are blessed with one or more

of these Messages of Love and Advice. Therefore it behooves us to do what we can to serve Him, for this service teaches us to be humble, to have patience, and to know that every good act is great in this Great Day of God.

The Bahai Basis

By Mrs. I. D. Brittingham

The sole and only dogma of the Bahais is that of a Divine Revelation of the Word of God through His Manifestations or Prophets. The following compilation by Mrs. Brittingham is in no sense a "creed," but is intended to present in concise form the basic principles of the Faith, as she understands them.—Editor.

1. Belief in GOD, the Infinite Essence; the One; the Single; Creator of all things.

2. Belief in His Perfect Spirit, the Manifestation of Himself, pervading all things.

3. Belief in all of His highest Manifestations of Himself as have appeared in all of His prophets.

4. Belief in His latest and greatest prophet, Baha'o'llah.

5. Obedience to the Commands of Baha'o'llah and firmness in His Covenant.

6. The substance of His Commands is as follows:

(a) To turn to His dearest Son, Abdul-Baha, for all interpretation of the Holy Revelation of Baha'o'llah, and to follow the example of Abdul-Baha.

(b) To antagonize and denounce no religion or belief.

(c) To recognize good in all religions.

(d) To love all nations.

(e) To give the Truth and the Teachings of GOD without money and without price.

(f) To serve one another, and to know that all mankind are brothers. "Let not a man glory in this that he loves his country. Let him rather glory in this, that he loves the whole world."

(g) To assist in "taking the battle out of the earth," through the establishing of the Kingdom of GOD upon the earth.

(h) To destroy the reign of force in the world and bring to pass the unity of humanity and the brotherhood of the world through the active principle, or reign, of love, which brings the Great Peace.

(i) To establish work as worship and to help mankind *to help itself.*

(j) To establish a universal language throughout the world.

(k) To be sane and practical, as true Religion is the essence of sanity and practicability, and to live above the world of dust.

(l) To make to-day better than yesterday.

(m) To know, lift, serve, all human kind, through our universal love, *promulgated by deeds.*

7. The Bahai Revelation is summed up in one word. That word is—LOVE. "Love is the light of the Kingdom."

"He who hath not this love—(the Love of GOD)—hath no portion with El-Baha."

Ancient Persian Scripture

"I announce to you the Word which the Increaser has told me and which is the best to hear. Those that will pay attention to me and follow me, will secure for themselves health and immortality. Such men will be able to see Ahura-Mazda through Good Mind."

ZOROASTER.

Instructions for Holding Meetings

A selection of portions of Tablets from the pen of Abdul Baha concerning the question, "How to establish and conduct Bahai meetings."—Compiled by Ahmed Isphahani.

(1)

"Thou hast written concerning the meetings and gathering places of the believers of God. Such assemblies and gatherings will greatly aid the promotion of the Word, and all the audience, whether friends or not, will become affected. But when the friends have the intention of entering into these meetings they must disengage the heart from all other reflections, ask the Inexhaustible Divine Confirmation, and with the utmost devotion and humility set their feet in the gathering place. Let them not introduce any topic in the meeting except the mentioning of the True One, neither must they confuse that merciful assembly with complex outside questions. They must either teach or open their tongue in propounding arguments, either commune or supplicate and pray to God, either read Tablets or give out advices and exhortations.

(Signed)

"Abdul-Baha Abbas."

(2)

"The believers of God must assemble and associate with each other in the utmost love, joy and fragrance. They must conduct themselves (in the meetings) with the greatest dignity and consideration, chant divine verses, peruse instructive articles, read Tablets of Abdul-Baha, encourage and inspire each other with love for the whole human race, invoke God with perfect joy and fragrance, read the verses of glorification and praises of the Self-Subsistent Lord and deliver eloquent speeches.

(Signed)

"Abdul-Baha Abbas."

(3)

"You have written concerning the spiritual meetings. The foundation of the spiritual meetings must be the teaching and delivering the Cause of God. In these meetings the believers and maidservants of the Merciful must proclaim the proofs and arguments and explain the signs of the appearance of the Beauty of Abha (may my life be a sacrifice to the beloved ones). Meanwhile, they may read some Tablets and Communes, and at the end of the meetings, if they desire to sing with the utmost supplication and meekness, it is acceptable. But the fundamental principle of the establishment of spiritual meetings is for the sake of teaching and delivering the Truth, so that those souls who are present may become informed of the Divine Evidences and Proofs.

(Signed)

"Abdul-Baha Abbas."

(4)

"But regarding teaching the Truth: One must teach with wisdom, amiability, good-naturedness and kindness. And should anyone circumscribe conditions (for teaching the Truth) it will become rare.

But concerning the established (organized) assemblies, altogether outside conversation must not be introduced therein. Nay, rather conversation must be confined to the reading of verses, the perusing of Words and affairs which pertain to the Cause of God, such as explaining proofs and evidences, delivering clear and irrefutable arguments and announcing the Signs of the Beloved of the Creatures.

Those souls who are in that assembly before their entrance therein must be adorned with utmost purity, turn their faces toward the Kingdom of Abba and enter with infinite humility and meekness, and when someone reads Tablets they must be silent and attentive. Should anyone desire to speak, he must do it with the utmost courtesy and with

perfect eloquence and fluency by the consent and permission of the people of the assembly.

Upon thee be greeting and praise.

(Signed)

"ABDUL-BAHA ABBAS."

(5)

"Thy mission in America for the present is this: Thou must travel as far as possible to every part and pass by cities and towns, summoning everyone to the Beauty of Abha, raising the Call of the Kingdom and proclaiming at the top of thy voice:

"A hundred thousand glad tidings be upon ye that the Sun of the Reality of the Beauty of Abha hath shone forth from the Horizon of the Contingent Being and hath illumined the regions with the lights of the Most Great Guidance. The realities of the Old Testament and the Gospel are already fulfilled and the Mysteries of the Heavenly Books become manifest. This is the century of the Merciful One and the Period of Joy and Gladness. O ye heedless ones, become mindful! O ye sleepy ones, be awakened! O ye blind ones, become seeing! O ye deaf ones, become hearing! O ye dumb ones, become speakers! O ye dead ones, become living! O ye deprived ones, take a portion! This is the Effulgence of the Merciful and the moving of the depthless sea. This is the Outpouring of the wonderful and new springtime and the falling of the showers of the Beauty of the Most Great Lord! This is thy mission.

(Signed)

"ABDUL-BAHA ABBAS."

(6)

"Thou hast inquired regarding the Teachings and instructions of Baha Ollah! Thou must instruct the people of the world in the Love of God, that they may erase the foundation of warfare and strife, be attracted by the Glad Tidings of the Kingdom of Abha, lay the basis of love and amity, raise the melody of affinity, and the oneness of the Kingdom of humanity; transmute tyranny and persecution into love and faithfulness, efface the traces of bloodshed, and carnage; construct the edifice of reconciliation, dispel the darkness of estrangement, diffuse the light of unity; change the poison of animosity into the honey of sympathetic affection; destroy the religious, national and social prejudices from the individuals of humanity; live and act, with and toward each other as though they were from one race, one country, one religion, and one kind.

(Signed)

"ABDUL-BAHA ABBAS."

(Translated by M. Ahmed Isphahani, November, 1908, Washington, D. C.)

The Young Folks

In our last issue we said we hoped to give a full account of the services observed by Mrs. Isabella D. Brittingham upon the occasion of the baptizing, or naming in the Abha Faith, of the four little children of Mrs. Charles A. Butler, of Huntington, Indiana. The services were conducted at the home of Colonel and Mrs. Archie C. Fisk in the Bronx. We print below a full account:

I.

Extract of Tablet from Abdul Baha:

"When you wish to name a babe, prepare a meeting therefor, chant verses and communes, supplicate the Threshold of Oneness, and beg the attainment of guidance for the babe; and wish confirmed firmness and constancy. Then give the name and enjoy beverage and sweetmeat. This is spiritual baptism."

II.

Let the parents state that in accord with the Word of Abdul Baha the friends have been invited to be present and welcome the little ones into the new

life, so that they may be known as Bahais and may know themselves as Bahais.

III.

Ask the friends to utter the Greatest Name in silence, supplicating the presence of the Holy Spirit and the blessing of God upon the children.

IV.

Read the following Commune, which is an extract from a Tablet to some American parents:

"O God! rear these children in the bosom of Thy Love, and give them milk from the breast of Providence. O Lord, cultivate these fresh plants in the rose-garden of Thy Love, and nurture them by showers from the clouds of Providence. Make them children of the Kingdom, and lead them to the Divine World. Thou art the powerful and kind; Thou art the generous, the bestower, whose blessings precede all else."

V.

The following supplication to Abdul Baha was signed by the parents and then by all present, a duplicate one being also signed for the parents to keep:

"As God has blessed us with the care of these little children, we will need His guidance and your prayers; your kindness; your charity; your patience to guide us in rearing these children of the new creation and to carry out the strict command of God to train and educate the children. In this new age, all are one family. These children are yours as well as ours to educate. May God's blessing and guidance be upon us all."

VI.

Supplication.

"O Unequalled Lord! For these helpless children be a Protector! For these weak and sinful ones be kind and forgiving! O Creator! although we are but useless grass, yet we are of your Garden; though we are but young trees bare of leaves and blossoms, yet we are of Thy Orchard; therefore nourish this grass with the rain of Thy bounty; refresh and vivify these young, languishing trees with the breeze of Thy spiritual springtime. Awaken us, enlighten us, give us eternal life and accept us into Thy Kingdom."

1818—HOPPER HARIS.. ELEVEN

VII.

The children were then anointed with rose water, first the eldest and then the others, with the formula, "In the name of God I anoint you."

A social time followed.

Chicago

Chicago, Dec. 7, 1908.

To The Bahai Bulletin:

The Bahai friends will be glad to know of the good work that is being done by our brother Mirza Sinore Muzaffar Raffie, who for several years past has been a student at the University of Chicago. About a year ago last month Mirza Raffie and a student from India founded the Chicago International Club, which is the ninth chapter of the Inter-University Association of the Cosmopolitan Clubs of the United States. It was formed for the purpose of learning the best that there is in different nations, in all branches of life, ethics and religion, and it is now one of the most popular clubs in the University of Chicago.

The first quarterly open meeting of the club was held at the University of Chicago on Saturday evening, November 28th, Mirza Raffie, the president of the club, presiding. Addresses were made by Prof. Harry Pratt Judson, president of the University; Prof. George B. Fos-

ter, Prof. C. Edward Merriam, Mr. Thornton Chase and Countess Aurelia Bethlen. The addresses were interspersed with music, instrumental and vocal, and refreshments were served after the meeting. It was a delightful and enthusiastic occasion. About two hundred and fifty persons were present, most of them students at the university, among whom were representatives from Persia, Japan, Russia, India, China, South America, Turkey, the Philippines, etc. Probably fifteen or more nationalities were represented in this club. Five Bahais were on the programme. In addition to the three mentioned above, namely, Mirza Raffie, Mr. Chase and Madam Bethlen, vocal solos were beautifully rendered by Mr. Albert R. Windust and Miss Bessie Diggett. Mr. Windust sang "Ring Out, Wild Bells" ("Ring Out the Old, Ring in the New"). It was indeed a happy occasion. Although not a religious meeting, yet, as one expressed it, "The spirit manifested there was the true spirit of brotherhood and Bahai love. It was a glorious gathering." Mr. Chase was elected an honorary member. Madam Bethlen made a short, bright, impromptu speech and captivated the audience. The address given by Mr. Chase was fine. That the addresses of Mr. Chase and Madam Bethlen were highly appreciated was shown by the evident interest and applause of the audience.

The next day, at our regular Sunday morning meeting, which is held in Corinthian Hall, 17th floor, Masonic Temple, about twelve or more persons who had attended the meeting the evening before came to learn more about the teachings, and we trust the good seed thus sown will spring up and bear fruit.

Madam Bethlen, who came here from New York a few weeks ago, has been warmly welcomed by the friends and is an earnest worker.

For several weeks the Chicago friends were happy in the presence of Mr. Harlin F. Ober and Mr. Alfred E. Lunt, of Boston. They have now returned east and expressions of regret are often heard that they could not have stayed longer in Chicago.

Mrs. Marie L. Hopper and her dear little daughter Lorraine, formerly of Paris and now of Dixon, Ill., spent a few days with us, and the memory of their visit is indeed a pleasant one. Mr. Hopper and Mr. Breakwell, who visited Acca together some years ago, have both passed into the realm beyond.

Mr. Percy F. Woodcock, of Brockville, Canada, spent a week here and brought the greetings of the New York Assembly from whence he had come. Mr. Woodcock radiated the spirit of love and delivered some instructive addresses on the inner significance of the Temple. The appreciation of the friends was manifested by the enthusiasm displayed and at the large attendance at the meetings.

We were pleased to have Mr. Thomas MacMechan, of the New York Board of Counsel, with us on Sunday morning, December 6th. Mr. MacMechan brought the greetings and love of the New York friends.

We were also happy to have with us on Sunday morning, December 6th, Miss Cora Bush, of Detroit, Mich., who had spent a year in the mountains of Colorado and was passing through Chicago on her return home.

To look into the faces of the Bahai friends, which are bright with the light of the Kingdom, to see how earnestly they are striving "to live the life," to note the steady growth of that great love and unity for which Abdul-Baha has so earnestly longed and prayed, is to impress one with the truth of His words that "this is a heavenly society."

The Bulletin is heartily welcomed by the Chicago friends. May God bless its mission and speed it on its way.

Bahai greetings to the friends everywhere.

Sincerely yours,

G. B.

New York

On Sunday, November 29th, Prof. Raymond S. Perrin began a course of lectures on "The Philosophical Basis of Religion" at Club "A" of the People's Institute on 15th Street. In his opening lecture he referred most kindly to the Bahai Cause and spoke in terms of warmest admiration for Abdul Baha and the principles of the Religion. He exhorted the Bahais, however, to learn to distinguish between personalities and principles, and said that from his association with them it seemed to him that they were rather engaged in the worship of the personality of their great leader than in spreading the principles of his Cause.

In a Tablet to Miss Juliet Thompson, translated by Dr. Fareed in Acca on September 4th, 1908, Abdul Baha refers to Professor Perrin in the following words:

"The personage you mention is in reality enraptured with the Truth, and seeks the discovery of the Mysteries of God. His intention is blessed and his efforts directed towards the development of the world of humanity."

Professor Perrin especially invited the Bahais to attend his lectures, and frankly asked for criticisms and questions. If his philosophical theories are incorrect, he is willing to be convinced of the error of his way. Discussion always follows the Professor's addresses, in which all present are invited to take part, and in these discussions the Bahais have so far been represented by Messrs. MacNutt, Barakatullah and Harris. The result has been that quite a number of those attending have evinced great interest in the Bahai Revelation, and it is confidently hoped that one of the results of the Professor's friendly criticism of the Bahai teachings in America will be to attract quite a number of intelligent, active, energetic and thinking people to the Cause.

We must expect criticism, and even violent denunciation of our Cause, and when it comes from one with so kindly a spirit as that shown by Professor Perrin, it is indeed an easy thing; in fact, a delightful thing, to obey the command that we should love those who abuse us.

We understand that Professor Perrin's lectures will continue through the winter. He is really conducting a class in philosophy.

Brooklyn

Brooklyn, Nov. 26th.

To the Bulletin:

The Brooklyn Board of Counsel requests that announcement be made in the Bahai Bulletin of the change in time and place of meetings heretofore held at 935 Eastern Parkway to the following address:

Lockwood Academy, 138 South Oxford Street, near Fulton Street, at 8 o'clock every Sunday evening.

All believers and inquirers cordially welcomed. The Academy may be reached from New York by Subway to Atlantic Avenue Station, and walk north two blocks.

Very truly yours in the Cause,

C. L. HALL, Secretary.

The Bulletin is informed that the first meeting was held at Lockwood Academy on November 29th. The attendance was excellent, many inquirers being present. Mr. Howard MacNutt delivered the address, and, for the benefit of the inquirers, made his talk practically a first lesson in the Teachings. The interest was marked, and our Brooklyn brothers are very much encouraged. May the good work continue.

Announcement of Meetings

NEW YORK.

Regular meetings every Sunday at 11 o'clock, A. M., at Geneological Hall, No. 226 West 58th Street.

Regular meetings every Friday evening at 8 o'clock, at the studio of Miss Juliet Thompson, No. 119 East 19th Street.

Regular meetings every Sunday afternoon at 3:30 o'clock, at the residence of Mr. Arthur P. Dodge, 261 West 139th Street.

Regular meetings every Sunday evening, at 8 o'clock, at the home of Mrs. E. E. Gibbons, No. 83 Madison Avenue.

BROOKLYN.

Regular meetings every Sunday evening at 8 o'clock at Lockwood Academy, 138 South Oxford Street (near Fulton Street).

JERSEY CITY.

Regular meetings at 8 o'clock P. M., at No. 550 Newark Avenue. The friends in New York are especially requested to encourage these meetings by their presence.

BUFFALO, N. Y.

Regular meetings Sunday and Thursday of each week, 8:30 P. M., at 494 Elmwood Avenue.

The Bahai Bulletin

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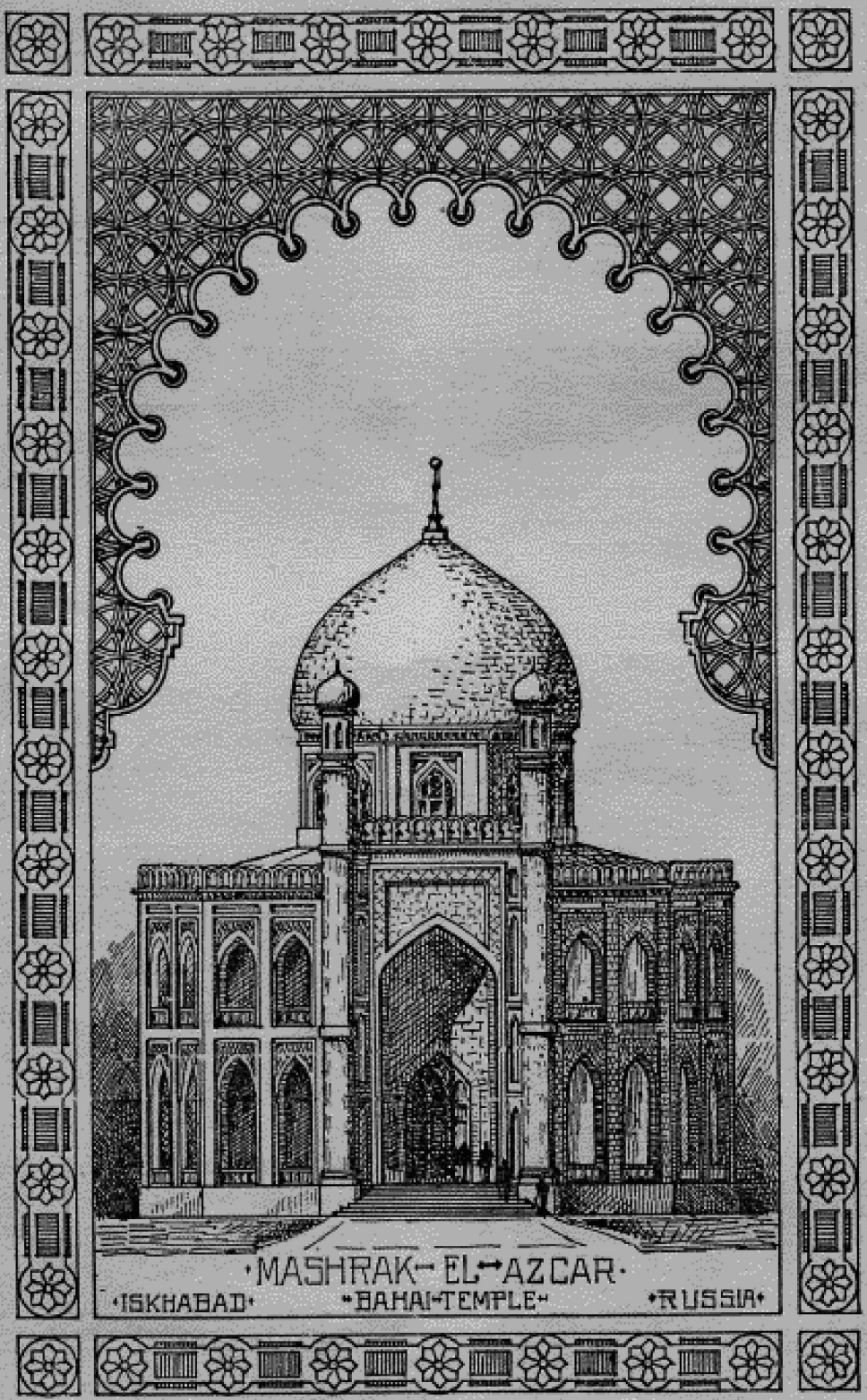

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Address The Bahai Publishing Society

P. O. Box 321 Madison Square New York City.

Bahai New Year's Message

"Old things have passed away: Behold I make all things new."

Each Prophet or Manifestation of God, when he comes to the world, founds a new dispensation, a new time, for his followers. Thus we have had the Mosaic time, the Christian time, the Mohammedan time, etc. To-day those who believe in Baha'u'llah, are establishing the Bahai time. It establishes a new method of reckoning, by dividing into periods of nineteen years, each year containing nineteen months of nineteen days each. This division leaves four intercalary days at the end of each year, which are devoted to love and charity. The New Year begins on the twenty-first of March, in accord with the teachings of our Revelator.

There is a great and glorious truth underlying the appointing of March the 21st, the Vernal Equinox, as the time of New Year rejoicing. The former New Years Day, January 1st, dedicated by the Romans to the two-faced warrior god, Janus, and celebrated by the ancient Jews, and modern Christians, came in the dead of winter, in the period of cold and death. The Bahai New York comes at the very beginning of Spring symbolizing the Spring time of the soul. It stands for newness of life physically and spiritually, and thus we have all the beautiful ideals of Easter, and of the New Year, bound together in one grand whole. It is the time of new beginnings, new hopes and new aspirations. It is time when the heart of man cries out exultantly: "O give thanks unto the Lord, for he is good. Sing unto Him a new song",—for he causeth the desert to "blossom as the rose", and the valley he covers with greenness; out of night he bringeth day, and out of death the everlasting Life.

On this, our glad New Year, a new light shines upon the mountains, for Life and the Resurrection are proclaimed forevermore. The bars of winter are broken asunder and the iron bands of death are riven. The lilies lift their holy white grails filled with the sunshine of God's Love, for hath he not manifested His love in every flower and in the uprising of all green things?

"In the beauty of the lilies, Christ was born across the sea,
With a glory in His bosom, which transfigures you and me."

They are the sweet, small interpreters of *large certainties*. Though winter cuts them down, with every Spring they come again, writing their testimony on the new page of the book of revelation, wherein we read that life is an eternal Genesis.

Thus we can understand why Baha-'u'llah, the Father of Wisdom and Love, appointed this blessed season for beginning the New Year. The Spring festival is as old as the hope of man, call it by whatever name you will. Be it the Passover of the Jews, the Easter of the Christians, the Meglesian festival of the Romans, held in honor of the Magna Mater (Great Mother), and lasting for six days in early April, the Spring festival of the early Saxons, in which they worshipped the goddess of Spring, and called her Eostre, their feast day being named "the Sunday of Joy", or in this time the Bahai feast of Nauruz—the New Day, in all of them we hear the one great key note in the "Song of Spring", with its renewal of all nature in beauty and rejoicing. "Behold! I make all things new!" Oh! blessed symbol of a most joyous spiritual Truth.

Therefore as Bahais, let us rejoice and sing praises unto God. For we know that His universe, and all that therein is, shapes itself, not unto death and destruction, but to a yet more glorious development of life, and that it en-

dureth "from everlasting to everlasting", and that each New Year shall be brighter and brighter "unto the perfect day". The Father of glory hath come and hath established His Kingdom "upon earth as it is in Heaven, a kingdom which shall embrace all nations. The winter of souls has passed. The Spring and a New Year has come, and He who became "the first fruits of them that slept" is arisen. Darkness hath fled from the earth forever, for He, the Lamb of God, the Center of our Covenant, is the light thereof. Oh! lift up your hearts and be joyful, all the nations of the earth!

New Year Greeting

Welcome, Oh Spring, with royal cheer
We celebrate the glad New Year.
May it be filled with new delight,—
With greater knowledge, faith more bright,—

New health and strength, a firmer will,
All other hearts with joy to fill,
Forgetting self, from day to day
To follow in the "Perfect Way";—

New sympathy with others' creeds,—
New tenderness for others' needs,—
New prayers for all who live on earth,—
New aspirations, and new birth;—

New laws for men—that strife shall cease,
For He hath come who bringeth peace,
That all shall serve in bonds of love,
All worshipping One God above.—

New songs of beauty and of praise
To Him who in this day of days,
Hath brought again the Incarnate Word,
Through which a New Creation stirred;—

New fires within our breasts aflame,
New zeal the tidings to proclaim,
Tidings of joy, of wondrous worth,
God's Glorious Kingdom come to earth;—

New efforts to go forth and bring
The weary ones unto our King,
That He, the Lamb, upon His throne,
In love may claim them for His own.

He calleth to the world: Behold!
All things are new! Passed is the old:
Passed is the winter's icy death;
Life's Spring is here with fragrant breath,

With leaves and buds, new upturned sod,
New understanding of our God,
New Love which casteth out all fear,
New Peace, new Joy, a glad New Year

LOUISE R. WAITE.

Bahai Callendar

MONTH.	NAME.	BEGINS.
1.	Baha (Splendor)	March 21.
2.	Jalal (Glory)	April 9.
3.	Jamal (Beauty)	April 28.
4.	Agmat (Grandeur)	May 17.
5.	Noor (Light)	June 5.
6.	Rahmat (Mercy)	June 24.
7.	Kalamat (Words)	July 13.
8.	Asma (Names)	Aug. 1.
9.	Kamal (Perfection)	Aug. 20.
10.	Azzat (Might)	Sept. 8.
11.	Masheyat (Will)	Sept. 27.
12.	Ilm (Knowledge)	Oct. 16.
13.	Kudrat (Power)	Nov. 4.
14.	Kowl (Speech)	Nov. 23.
15.	Massa-El (Questions)	Dec. 12.
16.	Sharaf (Honor)	Dec. 31.
17.	Sultan (Sovereignty)	Jan. 19.
18.	Mulk (Dominion)	Feb. 7.
19.	Ula (Loftiness)	March 2.

The extra days beginning February 26 and including March 1st are intercalary or festival days, which, according to the Command of the Kitab el Akdas, are to be spent in celebration, feasting and giving to the poor. Immediately after these days of feasting and rejoic-

ing, the month of fasting begins March 2d and extends to March 21, Nauruz, the first day of the Bahai New Year, or the Day and Month of Baha. The Kitab el Akdas ordains that fasting shall be from sunrise to sunset each day of the 19th month as mentioned.

According to the Bahai Calendar the week is completely abolished, but pending the retention of the week, new names have been given to the days composing it, as follows—

Sunday	Yawma'l	Jemal
Monday	"	Kamal
Tuesday	"	Fizal
Wednesday	"	Idal
Thursday	"	Istijlal
Friday	"	Istiklal
Saturday	"	Jalal

The News From Acca

HAIFA, Jan. 1st, '09.

Through THE BAHAI BULLETIN, I wish to acknowledge the receipt of the many letters which the good friends have written from the various parts of America. I have translated all the supplications they have contained, and those that have asked me to convey certain messages to Him without sending supplications. I have presented myself to that sacred presence and have delivered them.

To as many of these letters as I can I send acknowledge of receipt and the information desired. Most of them ask me to give the news of the Holy Land. This I have endeavored to do, at least for as many as I could, but with my practise of medicine and translating, etc., I cannot comply with all requests. However, now that THE BAHAI BULLETIN has come to my aid and is devoting a section or department to the news of the Holy Land, I will obey all the beloved by sending my monthly installment to the BULLETIN.

To begin herewith, I will give you the following good news: By the will of Abdul Baha, the Bahai Friends in Acca are subscribing to the American Bahai Temple, "The Mashrak-el-Azcar". Only day before yesterday the subscription book was opened and the amount subscribed already amounts to $550.00. Those of us who live in Haifa are anxiously awaiting the time when the book will reach here so that we may add our humble but heart-felt contributions. This will encourage the friends everywhere, for the beloved Abdul Baha himself has contributed.

There is much concerning Acca that I would like to write, but lack of time forbids. The steamer has just arrived and I hear that seven Parsee Bahais have come from Yezd. Praise God, the doors of "Hope" and of "Meeting" are open! Blessed are they who come!

Real Bahai Love for all. May this New Year which is blessed with two Bahai numbers (19 & 9) set aglow the hearts with energy for establishing the Tabernacle of God, The Mashrak-el-Azcar in America

AMEEN U. FAREED, M. D.

HAIFA, Jan. 27, '09.

You will be interested in hearing from Acca at any time. At this particular season the writer is fortunate in being a guest in the Master's household and more especially so, as this happens to be his birthday, and also the anniversary of the martyrdom of the Blessed Bab.

My journey hither had been particularly eventful inasmuch as I had visited the stricken scenes of the Italian earthquake.

You who have made this pilgrimage know how the route thither lies along

the delightful shores of the tideless Mediterranean Sea and how the prison city, Acca, lies basking in tropical sunshine, the very first object of observation as one enters this beautiful bay, Mt. Carmel south, Acca north. We arrived at evening and the friends in Haifa gave us a most cordial and truly Bahai greeting. Next morning the drive of nine miles from Haifa to Acca was made in the most ideal weather, and as we drove along our carriage met several of the believers with whom we exchanged the familiar greeting. Arriving at Acca, just before lunch, we soon met the dear Master!

The anticipated meeting but faintly suggested the reality! In His benign countenance one reads compassionate love and majestic wisdom! One stands transfixed, and as he advances with words of welcome—throws his arms about you—salutes you with a kiss—holds you in his embrace—you feel as one imagines the parabolic prodigal felt—a sense of perfect love, refuge, filial devotion and serene happiness.

His tender devotion toward you all in America came spontaneously to His lips in words of inquiry, by name, for many whom He afterwards assured me were only a few in mind.

We drank our tea together as words of wisdom and instruction came from His lips.

Taking some flowers from a boquet on His table He pressed them into my hand with a tender and loving gesture as if to say "These are for you."

One does not feel particularly embarrassed as the interpreter gives His words to you, for the music and earnestness of his voice is constantly a source of inspiration and comfort.

I know you will wish to know how it seems here since the Turks have proclaimed *freedom*. I assure you it is the same life which has characterized the Master in this Prison City for over forty years. The same spies, the same sentinels upon the walls, the same atmosphere of tactful caution is everywhere. To be sure the Master can go in and out at will. He has repeatedly been urged to go away and live in some other country, but His wisdom decides it best to remain here.

The Cause demands no change in household manners, exercise of apprehension or extended privileges.

Were any marked changes to occur the Mohammedans would say—also all government officers—"See how he becomes as a heathen, this teacher of religion the moment he can do so."

I came so quietly that only by merest chance can any one know who, why, whence or whither. Thus, you will understand the Turkish power which is, indeed, very uncertain, may descend again upon the Exiled one at any moment upon the slightest provocations. To this end He may not yet act with perfect freedom.

My kindest regards to the New York Assembly.

(Rev.) O. M. Fisher.

Acca, Syria, Jan. 29th, 1909.

I am sure you will be greatly pleased to learn that the beloved Abdul Baha has remembered you most kindly, has read the translation of the contents of your publication, and that he has told me to write for it. This, of course, indicates His good pleasure in your favor.

A few days ago our dear sister, Mrs. L. Getsinger and her party of two, as well as Mr. Stanwood Cobb, of Robert College, Constantinople, were here for the Holy Visit. At this writing our dear brother, Rev. Dr. Fisher of New York, is here.

Yesterday morning our beloved Abdul Baha made us all happy by saying:: "To-day I myself will take you to the Holy Tomb and to the Rizwan (the Garden of Baha'ollah). Accordingly He, Miss Rosenburg, of London, England, Rev. Dr. Fisher, of New York, and the writer started on the most sacred visit of the Bahais. This is the first time in

about eight years that Abdul Baha has accompanied European and American pilgrims to the Holy Places. And exceeding great joy it was to us all!

The day was exceptionally beautiful; the sunshine, so longed for in the winter, was abundant; the air was fresh and life-giving, and last though not least, were the green prairies decorated so plentifully with the famous anemones and Lilies of the Valley. Abdul Baha Himself pointed out the scenes of greatest beauty. To have been in His company at such a time was indeed a rare, Heavenly reality.

When inside the Sacred Tomb, Abdul Baha in wonderful, deep, resounding voice chanted the "Tablet of Visitation." Oh, how I wish that all might have been present and have heard it.

Dr. Fisher was desirous of photographing the sacred places that glorious morning and hence it was that Abdul Baha Himself pointed out scenes of special interest from the standpoint of the photographer. One was a general view from behind the large, spreading pines, focalizing, wonderfully, the Holy Tomb and the adjoining buildings.

About noon we returned to Acca. The pilgrims from Persia, India, Russia and Egypt were waiting at the Gate of Abdul Baha's house, for He had invited them to the Banquet of Love. They were longing to break bread with their brothers and sisters from the Occident.

Soon after we were all in the Hall, where the Table, so familiar to those who have been in that "Penal Town," the "Most Great Prison" of Baha'ollah was spread. As customary, the Servant of Baha offered each a napkin and seated all at the table. While His guests were feeding their bodies, he was feeding their souls with food of the words of God which were flowing as a river of "milk and honey" from His sacred lips. By his wish I interpreted his words into English for the Western friends. The substance of his Heavenly speech was:

"All the nations, religions, peoples, races, denominations and cults are at warfare with one another. The efforts of each are directed towards the effacement of the other. Everyone of them endeavors with might and main to overcome and do away with the others. Even the individuals among them are intent upon overcoming one another. The one people to-day whose hopes and aspirations are for the unity of mankind and the love of humanity is this oppressed community of Baha. The duty of the Bahais is that they should daily strengthen the bonds of love among themselves so that love many become their strongest point and their 'Reserve' power whereby they shall subdue the hatred, envy and malice of the nation. By love they must conquer the realms of hearts and minds."

ARMEEN U. FAREED, M. D.

Mashrak-el-Azcar

Call for Convention

CHICAGO, January 12th, 1909.

Dear Fellow Servants in the Field of God:

In pursuance of the expressed wish of Abdul-Baha that a convention be held in the city of Chicago, composed of delegates from all spiritual meetings of believers in America, for the purpose of establishing a National Temple Organization of men and women "for the provision of the needs of the Temple," this invitation is sent to you.

Abdul-Baha says: "If this be established with perfect fragrance and joy, it will produce great results."

The purpose of this "New Meeting" of

representatives of all believers is to form a National Temple Committee to manage and carry to completion the first Mashrak-el-Azcar, Bahai Temple of Worship, of America.

Your humble servant, the House of Spirituality, after careful consideration, has decided upon Saturday, March 20, 1909, as the day for the beginning of this convention, which is expected to continue until all the Temple business before it shall be completed.

You are therefore invited and urgently requested to notify your Assembly, or "Spiritual Meetings," of the coming Convention and its date, and also, as soon as you can, to send us the name or names of your delegates, who will arrive here on March 20th. As the time is short, we urge you to let us know within three weeks, and sooner if possible, how many delegates your city will send, and who they are. Your information will be accepted as credential.

As this is the only information of the determined date sent to your locality, please spread it thoroughly among all the believers there, in the spirit of love and service, that all shall have a voice and opportunity in this first united, practical work for the Cause of God, the effect of which will be powerful, not only in America but throughout the world; not only for this time but for centuries.

We know that the Cause cannot prosper nor grow in this land until there is evident unity among the believers, and the wise Servant of God, our Beloved Abdul-Baha has promised that this Temple shall be the cause of Unity. Therefore let us all unite in heart and soul and mind for the raising of this Temple of Unity. God willing, it shall be the Hub of the wheel of Bahai enlightenment and advance, which shall join all the scattered spokes into oneness of purpose, work and service.

Brothers, Sisters, in His Name unite, come together with joy, bear your part of the labor and be happy in your part of the gladness in this primal work of the New Dispensation of Divine Peace and Love.

We are humbly your servant,
THE HOUSE OF SPIRITUALITY,
Per George Lesch, Secretary.

Description of Temple at Eshkabad, Russia

Eshkabad is in Russian Turkestan just north of the Elbruz mountains which separate the desert plain of western Turkestan on the north from Persia on the south. The city itself lies on the plain a short distance from the mountains which here are quite rugged and rocky. The town is quite modern in aspect, being laid off with gardens and broad streets which meet at right angles. Rows of trees along the sidewalks remind one of a western city, while the buildings and the water ways, which flank the streets and which are fed with water coming from the nearby mountains, are strikingly Oriental.

Mr. Sprague, with whom I was traveling, and I could hardly believe that this city had sprung up almost entirely during the past half century. It was but a huddle of mud huts when Baha'o'llah first directed some of His followers to settle there. Now this is replaced by a large and prosperous city of buildings of brick and stone.

The Mashrak-el-Azkar stands in the center of the city, surrounded by a large garden which is bounded by four streets. It rises high above the surrounding buildings and trees, its dome being visible for miles as the traveler approaches the city over the plain. The building in plan is a regular polygon of nine (9) sides. One large doorway and portico, flanked by turrets, facing the direction of the Holy City, forms the principal motive of the facade, while the dome dominates the whole composition.

The walls of the Temple are of brick covered with a fine and hard stucco which in that climate resists quite well the action of the elements, while the floors are concrete supported by iron beams. In plan the building is composed of three elements, the central rotunda, the aisle of ambulatory which surrounds it and the loggia which surrounds the entire building.

The interior of the rotunda is five stories in height. The first or main floor story consists of nine (9) arches supported by piers which separate the ambulatory from the rotunda proper. The second story consists of a similar treatment of arches, piers and balustrades which separate the triforium gallery (which is directly above the ambulatory) from the well of the rotunda. The third story is decorated with nine blank arcades between each of which is a shield upon which is inscribed in Persian characters, "Ya Bahi-ul-ABHA." The fourth story contains nine (9) large windows, while the wall of the fifth story, which is not as high as the other stories, is pierced by eighteen (18) bullseye windows. Above this is the dome which is hemispherical in shape. The rotunda, from the floor to the top of the dome, is elaborately decorated with fretwork and other designs in relief. We were told the ultimate aim was that color and gilding should be added to this decoration.

The inner dome is of iron and concrete, while the outer dome or roof is entirely of metal. The intention is that this latter shall be gilded.

The main portico of the Temple is two stories high in the clear, while the loggias, which surround the building, are on two floors, the lower being on the main floor level, while the upper one is on the level of the triforium gallery. This upper loggia is reached by two staircases, one to the right and one to the left of the main entrance, and the triforium gallery is entered from this loggia. On the main floor the principal entrance is by the large doorway, but there are also several minor doors which connect the ambulatory with the loggia. An abundance of light is admitted through the windws in the upper part of the rotunda as well as through the windows of the gallery and ambulatory which open onto the loggias.

The Persian style of architecture has been used in treating the details and decoration of the buildings.

At present the stucco work is not quite completed. The interior of the rotunda is finished, but the decoration of the loggias and gallery and ambulatory is ouly done in part. However, the work is continuing and it will not be long before all will be completed.

From what I saw and heard in Eshkabad, I found that those believers who superintended the building of the Temple were competent business men and that although they had undertaken a large enterprise, every possible economy was made, yet, at the same time, no expense seemed to have been spared, when necessary, for the beauty and the solidity of the building.

The layout of the garden is not yet complete. Nine avenues of approach lead to the Temple. The main avenue of the nine leading to the entrance portico will be entered from the street by a monumental gateway. Last July they were completing the plans for this principal gateway of the grounds. At the four corners of the garden are four buildings. One is a school, one is a house where traveling Bahais are entertained, one is to be used as a hospital and the other is for workmen, storage, etc. Much of the property in the immediate vicinity of this enclosure belongs to Bahais, so the Mashrak-el-Azkar is the center of the community materially as well as spiritually.

That which impressed me more than all else, as I stood before this Mashrak-el-Azkar, was the fact that the Bahais

of the east had all worked with one accord and had given freely toward its erection.

The Temple in America can only be accomplished as we give up self and unite in this service. The beloved in the east made their offerings and left them with all personal desires upon the altar of sacrifice. Now we, in this country, must do likewise. We need something more than money for the Temple. It must be built of the material of sacrifice and cemented together by the spirit of unity. In the building of the Temple each and every one must lay before God his material offering together with his ideas, desires and aspirations—give them to the Lord completely—and then, as we come together to construct the material building, we will find that we have ample means for the work in hand.

Each one of us has sufficient means, both material and spiritual, for the work which God has given us to perform. We need not trouble thinking that we may not have enough means, but we should seek to apply to the best advantage the means which God has given us.

Faithfully your brother in the service of Abdul-Baha,

(Signed) CHARLES MASON REMEY.

The Spiritual Table

On Sunday, Feb. 7th, 1909, a certain Journalist, representing one of the well known Arabic newspapers, called upon Abdul Baha. An account of the interview is furnished by Dr. Ameen U. Fareed.

The Journalist asked: "Are you a Persian?"

(Abdul Baha): "No."

(J.): "Are you a Turk?"

(A. B.): "No."

(J.): "Are you an Arab?"

(A. B.): "No."

(J.): "What are you then?"

(A. B.): "I am of the Kingdom of God and I have no nationality."

(J.): "Have you no nativity?"

(A. B.): "Yes, I have nativity."

(J.): "Where is your nativity "

(A. B.): "It is the City of Baha."

(J.): "Where is the City of Baha located?"

(A. B.): "In the Eastern Temperate Zone."

(J.): "What kind of a place is this City of Baha?"

(A. B.): "Most beautiful."

(J.): "How is its climate:"

(A. B.): "Most temperate."

(J.): "How is its water?"

(A. B.): "Most salubrious."

(J.): "What is the degree of longitude and latitude?"

(A. B.): "In the Equatorial line."

(J.): "Oh, but you said it was in the Eastern Temperate Zone before, and now you say that it is in the Equatorial line?"

(A. B.): "Both are one."

(J.): "Give me the description and particulars of it?"

(A. B.): "It is the City Limitless; no one has ever found Its boundary. Its sun never sets; Its moon is ever a full moon; Its stars are all suns; Its season is ever spring; Its blossoms and flowers never wither; Its trees are ever fruitful. The people of that City are unaware of death, and death never overtakes them."

Abdul Baha, commenting upon this interview, remarked that the Journalist was quite perplexed.

Tablet of Abdul Baha

Oh ye friends of God!

Oh ye manifestors of bounties and favors of the Beauty of Abha!

That illumined Orb (Baha'o'llah) hath arisen from the horizon of sanctity and holiness to shed its rays upon the expanse of the universe and that mysterious Beloved hath rent asunder the veil of concealment and appeared in the Assemblage of humanity so that the wooers of his heart captivating Beauty attained to His Meeting. Torrents of spiritual teachings have descended from His Holy Lips, that we may hear with the ears of our spirits; walk in the Path of the Beloved; see His Attributes and Manners; behold His Character and Principles; drink the Cup of bestowal; taste the sweetness of His Reality, obey His Religion and emulate His glorious example.

Oh ye friends!—His gentle nature was excellent and His sweet disposition sublime—He was in the utmost humility and submission; and perfect kindliness and praise—worthy courtesy adorned His Being. He was a refuge for every affrighted one; an asylum for every discomfitted one; a fountain for every thirsty one; a Highway of Salvation for every wandering one; a Healing to every sick one; and a dressing for every wounded one. In brief ye have undoubtedly heard and read His Holy Instructions. But Alas! We have entirely neglected them and are pursuing our own desires, following our own opinions, seeking our own ideas, and chasing our own shadows! Is it not a shame to change His Rose Garden into a bramble patch! His Delectable Paradise into a ruined abode! To seek to eradicate His Foundation and completely destroy His Structure! To forget the Divine Instructions and cast behind our backs the Commands of God; with our lips to speak of the waves of the tumultuous Ocean, while inwardly we are dying of thirst; and while claiming divine wealth of consciousness, we are so poverty stricken in spirit as to be but illusive phantoms—blown about by every wind.

I declare by the Bounty of the Blessed Perfection that nothing will produce results save intense sincerity! Nothing will be productive of fruit save complete advancement toward God! Everything is condemned save severance and every idea is fruitless and unacecptable save supplication, communion, prayer and obedience. We must entirely collect our scattered thoughts, purify and sanctify the house of our existence from every attachment and make the palace of our hearts the nest and shelter of the Dove of Holiness.

Then and not till then will the signifcance of confirmation and assistance become evident and known, the power of the Kingdom become apparent, and the hosts of the Supreme Concourse run swiftly into the arena of heavenly conquest, to gain victory over the East and West of the hearts, and make the North and South of the spirits of men the flowery regions of the Love of God.

Praise be to God that the Province of Caucasia—Baku is a glorious light in the Lamp of Oneness, a wonderful Effulgence from the Sun of Beauty of the Divine Beloved. Its believers are sincere and its friends are the favored ones in the Threshold of Oneness.

Truly I say this is a most great Bounty and a most Eminent Gift.

Upon ye be Baha El Abha!

(Sig.) ABDUL BAHA ABBAS.

The Message

Bahaism: Its Ethical and Social Teachings

By Miss E. J. Rosenberg

"The Divine Manifestations are sent and manifested to train the souls of men in such wise that the divine qualities may overcome the animal imperfections, and that the heavenly light may shine universally."

These are the words of Abdul Baha, the eldest son of the great founder of this faith, Baha'o'llah, to whom was entrusted the charge of establishing and carrying on his father's teaching. Baha-'o'llah in his writings puts forward the great claim to be a Universal Manifestation of God—a universal teacher—appealing not more especially to the East than to the West, but equally to the whole world of mankind, and Bahaism possesses for us one unique point of interest in the fact that it is a great world-religion which has taken its rise in our own era; for this great movement was started in 1844 when the young Ali-Muhammad, known as the Bab on attaining the age of twenty-five, first declared his mission to his countrymen in Persia, and for a brief period of six years, which ended with his martyrdom, devoted his life to teaching the true meaning of religion, and started that wonderful movement of living reform, elaborated and completed by the teachings of Baha'o'llah and his son Abdul Baha, of which we are now witnessing the effect in the wonderful awakening now taking place in that country. All Europe is watching with interest this movement which was prompted and foreseen so many years ago by Baha'o'llah. He even anticipated and foreshadowed the spiritual and material reform now taking place among the Western nations. Had the inspiration of this religious movement been confined to the teaching of the Bab, it is quite possible that it would have affected merely the country of its birth, or that at most it would have become a reformation within the religion of Islam. But the Bab's teachings and prophetic utterances were largely directed towards the preparation of the minds of his hearers for the advent of a far greater teacher than himself who would shortly succeed him. These anticipations and predictions were realized in the declaration of his mission by Baha'o'llah, nineteen years after the beginning of the movement inaugurated by the Bab. In his hands the teaching became world-wide in its appeal. At the present time nearly one-third of the people of Persia are followers of Bahaism. In the United States of America the movement has taken great hold, and its adherents may be counted by thousands; there is scarcely a city in the United States without its little community of Bahais, and at Chicago, the site has been purchased, and the preliminary steps taken for the erection of the first house of worship for the Bahais of America. This is not intended to be a church, as we understand it, but a place of meeting which will be used as a spiritual and educational centre. Actually the first building of this kind to be erected, is now being completed at Eshkabad in Russian Turkestan. In the countries of Europe there are amongst others a group of German Bahais at Stuttgart, another centre in Paris, a small community in London, &c., &c. When we remember that Baha'o'-llah announced his mission to the world in 1868, these facts become more remarkable. I must not omit to mention that Bahaism is now beginning to spread amongst the natives of India and Bur-

mah, where its teachings are enthusiastically adopted by its adherents as a means of establishing real unity and brotherhood amongst the numerous races and creeds of those countries. There is now a community of, roughly speaking, five hundred* in Bombay, another of 300 in Mandalay, besides various smaller groups in Rangoon and other cities.

Most thinkers acknowledge this present time in which we are now living to be a period of great spiritual unrest, of deep searching after truth, and of intense desire for a restatement of the fundamental realities of religion in terms harmonizing with the needs and aspirations of our particular age and that shall satisfy the deepest longings and desires of men. Baha'o'llah claims to have answered this need, and I wish to try to indicate as briefly as possible a few of the ways in which he has done this.

The long and patient labors of science have made visible to us throughout the whole material world, the universal reign of Law, and surely the inner world of the moral and spiritual life of man is also under a universal Law; that is, mental, moral and interior actions, and mental attitudes if I may so express it, just as surely produce definite results as outward actions. As we should therefore expect, Baha'o'llah's teaching is intensely practical. He says that no longer will mere words and talk about religion be accepted by the divine Assayer, but only true and righeous deeds. He has pointed out to his followers certain rules of conduct, certain acts that they must do, if they wish to learn from Him. He says that work of any kind done in a faithful spirit of service is accepted before God as an act of worship, and that the first duty of a man is rightly to fulfil his part in the world and to the whole of Society. Therefore it is enjoined upon all Bahais that they must have a definite employment; that is an art, trade or profession of some kind, which they must practice for their own benefit and that of other men. Also, he teaches that one of the greatest works a man or woman can do is to bring up a family of rightly trained and educated children fitted to carry on the upward evolution of the race. To this end he makes it obligatory on all his followers to provide the best possible education that can be obtained for their children, both boys and girls equally. In this connection he uses these beautiful words: "He that educateth a child shall be to me as if he educated my own son," and he enacts that special honor shall be rendered and a special provision shall be made for all teachers and educators.

Baha-o'llah strictly forbids mendicancy, but at the same time directs that the community of believers must provide work for all who need it.

The care of the sick and disabled not otherwise provided for, and for children and widows who are left without means of support also falls upon the general community. The funds for these purposes are to be supplied by proportionate contributions from all the Bahais and are to be administered by the elected councils called Houses of Justice.

It is directed that each body or community of believers is to elect a council called Beit-ul-Adl or House of Justice, from among those of its members who are most respected for their upright life, good character and intelligence. There is also to be established a General House of Justice for each nation, and besides this, a Universal House of Justice, consisting of members elected to represent every nation, which will form a kind of permanent board of arbitration and conciliation, to which all international disagreements and difficulties are to be submitted and whose decisions must be accepted by all Bahais

*It is impossible to give the exact numbers of the Bahais in various places, as their numbers are constantly being added to. (E. J. R.)

as final and authoritative. It must also be remembered in this connection that Baha'o'llah enjoined that there should be no special class of priests or clergy, set apart from the rest of the people for the purpose of teaching spiritual truths. This duty must be undertaken by those who are pre-eminently fitted for it by their character and learning; they are to receive no payment or salary for religious teaching, but must earn their own support by some trade or profession in the same way as the rest of the Bahais. Also the perfect civil and religious equality of women with men is asserted in the clearest possible manner.

He teaches his followers that the first necessity for them is to associate with men of every race and religion in the spirit of true brotherhood, love and sympathy, and to acknowledge all men as seekers of the One Truth.

The greatest stress is laid upon this, and it may be considered as one of the fundamental bases of his teaching. So all prophets and religious teachers of the past are to be considered as from God; but, as the circumstances of every age differ from those of previous ages, therefore it becomes necessary that from time to time a new teacher or prophet should appear, who can reformulate the truth of the One Religion in a way which suits the needs of that age or period.

There are many other aspects of Baha'o'llah's writings which it would be most interesting to analyze, but I must confine myself to saying that His Spiritual teachings are of the widest and most universal character and are not confined merely to directions as to conduct and morals. I have purposely drawn attention to those of his teachings—in necessarily the briefest possible manner—which seem more particularly to meet the practical and social needs of our time.

Baha'o'llah's mission lasted forty years and during his lifetime he wrote an immense number of short epistles, treatises and books, some of them containing practical advice and directions, others of a purely mystical and spiritual nature; several of these have already been translated into English, French, Russian, German and Swedish from the Arabic and Persian originals, the English translations being mostly published in the United States. From some of them I will quote a few passages, showing far better than any words of mine can do, the gist and scope of these writings.

Extracts From Books and Writings of Baha'o'llah and Abdul Baha

1. "At this time the Supreme Pen exhorts the daysprings of power and dawning-places of authority: to wit, kings, rulers, chiefs, princes, learned men and mystics, and commands them to hold fast to religion. Religion is the greatest instrument for the order of the world and the tranquillity of all existing things."

2. "Religion is the necessary connection which emanates from the reality of things; and as the Universal Manifestations of God are aware of the mysteries of beings, therefore they understand this essential connection, and by their knowledge establish the Law of God."

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1. From the "Words of Paradise," B.uh.
2. From "Some Answered Questions," by Abdul Baha (publ. Kegan Paul).

3. "In every country or government where any of this community reside, they must behave towards that government with faithfulness, trustfulness, and truthfulness. It is obligatory and incumbent on the people of the world in general to assist this most Great Cause —which has descended from the heaven of the Will of the King of Pre-existence —so that perchance the fire of animosity which is ablaze in the hearts of some of the nations may be quenched through the water of Divine Wisdom and Lordly commands and exhortations, and that the light of union and accord may irradiate and illuminate the regions of the world."

4. "The Ministers (or members) of the House of Justice must promote 'The most Great Peace' in order that the world may be freed from onerous expenditure. This matter is obligatory and indispensable, for warfare and conflict are the foundation of trouble and distress.

"All must adhere to the means which are conducive to love and unity."

5. "We exhort the members of the House of Justice and command them to guard and protect the servants,* maid-servants, and children. They must under all circumstances have regard for the interests of the servants.* Blessed is the prince who succours a captive, the rich one who favours the needy, the just man who assures the right of the wronged one from the oppressor, and the trustee who performs what he is commanded by the Pre-existent Commander."

6. "The light of men is justice, quench it not with the contrary winds of oppression and tyranny."

7. "Schools must first train the children in the principles of religion * * * but this in such a measure that it may not injure the children by leading to fanaticism and bigotry."

8. "Knowledge is like unto wings for the being of man and is as a ladder for ascending. To acquire knowledge is incumbent upon all, but of those sciences which may profit the people of the earth, and not such sciences as begin merely in words and end in mere words. The possessors of sciences and arts have a great right among the people of the world."

9. "The kings—may God assist them —or the counsellors of the world, must consult together, and appoint one of the existing languages, or a new language, and instruct the children therein in all the schools of the world, and the same must be done in respect to writing! also. In such case the earth will be as one (or united)."

10. "It is incumbent on every one of you to engage in some employment, such as arts, trades and the like. We have made this, your occupation, identical with the worship of God, the True God."

11. "Charity is beloved and acceptable before God, and is accounted the chief among all good deeds. Blessed is he who prefers his brother before himself.

12. "Oh people of Baha; Ye are day-springs of love, and dawning-places of the providence of God. Defile not the tongue with cursing or execrating any one, and guard your eyes against that which is not worthy. * * * Be not the cause of sorrow, much less of sedition and strife. * * *Ye are all leaves of one tree and drops of one sea."

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3. From "The Glad Tidings," B.uh.
4. From "The Tablet of the World."
5. The "Words of Paradise," B.uh.

*Servants of God, *i. e.*, men and women generally.

1. *I. e.*, the characters employed must be similar for all languages.

6 and 7. From the "Words of Paradise," B.uh.

8. From the "Tajalliyat."

9. From "The Glad Tidings," B.uh.

10 and 12. From "The Glad Tidings."

11. From the "Words of Paradise."

13. "Oh friends, it is the wish of Abdul Baha that the Friends may establish general unity. * * * We are all servants of one Threshold, waves of one sea, drops of one stream, and plants of one garden. * * * The beloved of God must be friendly even with strangers. To organize assemblies is praiseworthy, but these must be established for certain objects. For example, assemblies for teaching the truth, gatherings for the spreading of the Fragrance of God, gatherings for the relief of orphans and for the protection of the poor, assemblies for the spread of learning, in a word there must be gatherings for matters which concern the well-being of man, such as the organization of a society of commerce, of societies for the development of arts or industries, and societies for the expansion of agriculture. Such societies are very acceptable and praiseworthy and concern all (the people) in general.

"I hope all the Friends from the East and the West will rest in the same assembly and adorn one gathering, and appear with all heavenly attributes and virtues in the world of humanity."

It would be possible to compile many books of similar sayings from the writings both of Baha'o'llah and of his son, Abdul Baha; but I think I have quoted a sufficient number to show the very practical and helpful nature of these works, and also their universal application.

I much wish that some one more competent had been able to describe this great movement, but I can only crave your indulgence for this short account of Bahaism as it now exists.

ETHEL J. ROSENBERG.

13. From an epistle of Abdul Baha, addressed to Believers in Persia, July 4th, 1906.

The Assemblies, Teheran, Persia

TEHERAN, 19/11, 08.

Letter from Mr. Sydney Sprague to Mr. R. C. Wilhelm:

The BULLETIN is certainly a splendid means of communicating news of the Cause to all parts of the world and I shall look forward each month with pleasure to receiving my copy. If you wish, I will write sometime for it. At present I am sending you a poem which you might insert. It has already appeared in the English Theosophical Review.

I suppose you have met Remey on his return and he has told you of our wonderful experiences and how I am situated at present in Teheran? I sent him recently copies of Tablets which I hope he will forward to you.

I am so happy to be at work in Persia and hope, as Abdul Baha says in the Tablet, that there will be good results. I found there was a good deal to be done to put the school in a flourishing condition, so I helped the believers to reorganize it more on the American system. We also have an elected school board of which I am one of the members. This board meets once a week to consult as to what is best for the school.

There are over 200 boys in the school, fifty of whom are studying English with me. I find them very clever and quick to learn. Many boys have come to us lately from other schools, as it is becoming known that we have one of the best schools in Teheran. Unfortunately the work we are doing is not understood by the American Missionaries here and doubtless owing to their lack of information things have been said about me tending to prejudice the Mohammedans against us. However, our help

and trust is in God, and whatever happens to the school or us is good; but is it not sad that our own countrymen, Christians, ill advisedly giving currency to statements which may lead to further persecution of an heroic and long suffering people! By the missionaries, the people have been told that there were no Bahais in America, and that reports and statements to the contrary were untrue, and, naturally by being in Teheran upsets them.

What will they say when the two maid-servants arrive? I am so looking forward to having them here. It will be very pleasant for me to have an American to talk with occasionally, though the Believers here are such splendid people, and surround me with such care and affection, that I can't say that I am homesick. However, any word from America is much appreciated and I hope you will write me sometimes of yourself and the work in New York.

My Bahai Greetings to all the friends there and also from all the spiritual friends here.

If you get any new books or pamphlets, I hope you will send me copies. The Persians are always interested to see them also.

My special greetings to your mother.

Your brother in the Cause of God,

(Signed) SYDNEY SPRAGUE,
c/c Mirza Azizollah Khan,
rue Arbab Jemshed, Teheran.

Washington

WASHINGTON, D. C., Feb. 25th, 1909.

To the BULLETIN:

Every Sunday morning there is a Sunday School for the small children and a steadily growing class of adults. The children are making wonderful progress and their happy interest is an inspiration to see. Among the grown-ups the custom is to take up our bibles and study some prophecy and then as the Spirit comes to us to try to straighten out whatever may puzzle any heart. Most of us have grown into a stage where there seem to be no questions; we feel so surely that all we need is growth and that "Knowledge, Faith and Love" are everywhere about us.

These meetings are a source of joy. On Monday evenings Mr. and Mrs. Woodward have a study class, and on Friday there is the regular Assembly and on Saturday Mr. Remey has a class for men. On Wednesday at the house of Mrs. Baruitz there is another study class, and from every Bahai home there is a widening centre of influence.

Our prayer, sent to Acca by Mr. and Mrs. Hannen from the Unity Feast given by Mrs. Giles and Mrs. Wilts, was a prayer for oneness, that we as an *Assembly* might attract all hearts by the power of love, and arise to teach with wisdom, with beauty, and with power. Already our prayer seems answered and joy grows in our hearts. Last Sunday Miss Little and the Misses Shumans gave a beautiful Unity Feast and Miss Knoblock spoke and many prayers and Tablets were read.

How humble and glad we are that to us has come such joy that our spirits have felt the Call and the bounty of God has been so poured upon us that we see and know. May we all pray for each other in Spirit and in Truth, even to the uttermost limit of the world of Existence.

"O Thou Pure and Holy Lord—give us hearing and intelligence that we may hear and find, that we may see the Light of Reality, which has arisen in the Orient, that we may hear the Divine voice from the Kingdom or Sanctification and that we may comprehend the mystery."

In His Name,
Your Co-worker,
CLAUDIA STUART COLES.

Letter From Mirza Assad'ullah

HAIFA, SYRIA, Jan. 1st, 1909.

To THE BAHAI BULLETIN:

With the newest greeting of this New Year I greet my Spiritual Brother, who is spreading the Holy Fragrances of God—Mr. Hooper Harris.

The other day your letter to Dr. Fareed, together with your valuable magazine, THE BAHAI BULLETIN, were received by him. This periodical is of great value and utility to the Bahai friends, for the beloved people of God will be happy to learn thereby of one another. It can indeed establish the strong bond of love and friendliness which can monthly draw them nearer and make them dearer to one another.

When I was in Chicago a few years ago, the Centre of the Covenant—Abdul Baha (may my life serve His Holy purposes to the very end!)—commanded me to open the gateway of communication for the people of Baha in the East and in the West. And our efforts in that direction, at that time, opened the way to a certain extent, but the means for the attainment of this worthy end is the very BULLETIN you are now publishing. Therefore I ask the assistance of the Lord for you, Oh Brother, and for THE BAHAI BULLETIN I wish growth and permanency!

In your epistle to My Son, you have requested this servant to contribute to your publication. Although my time at present is quite fully engaged, yet, owing to my love for you anl all the dear Servants of the Kingdom, I desire to comply with this request and my heart will send regularly, I hope, its contributions through my humble pen.

In your traveling in Hindustan, you have, of course, ascertained the fact that modes of thinking and styles of writing differ in various lands and among different nations, and that subjects which carry great weight in the estimation of the Occidental may not seem important in the sight of the Oriental, and matters which appeal to the Eastern mind may not appeal to the Western. Every bird has a special food, flight and song!

Publications like the BULLETIN, however, must contain the food of every bird of thought and the melody of every nightingale in order that it may become the Solomonic-Allbird Linguist! I will endeavor to write upon subjects which will appeal to the friends in the West.

Subjects should be treated in a comprehensive manner so that people of various degrees of perception may each and all comprehend the inner significance according to their respective capacities.

You have observed how the words of the Blessed Beauty (Baha'o'llah), exalted in His Station! and those of the Beloved Abdul Baha win the hearts and attract the souls of various peoples and nations of the earth and how they set free the prisoners of self and materiality. As soon as they listen to these Holy Words they throw away the fetters of the natural life and soar in the atmosphere of God and seek the Heavenly, Spiritual Life! This is due to the fact that these words come down from on High and traverse "the Arc of descent" in the realm of genesis until they arrive at the material world and are "made flesh,"—that is, they cause material creation. Therefore these words have impressions and effects upon all souls according to the degrees of their attainment.

On this account, I would suggest that you ask the Beloved One's permission to print one of His general Tablets in each monthly issue. If this be done, I am sure of success for the BULLETIN, provided, however, that the English translation of such Holy Tablets is of the best and eloquent type. At all events,

the matter is the hand of God and He is the Helper!

Oh, dear brother, you know and all must know for a certainty that there is no greater effect-producer in life than the Word of God. Verily, the Word of the Lord is the greatest miracle! As long as you can procure that, do so with love and joy, for truly it is the panacea for the disease of humanity.

A Bahai Mother

Alone within she stood; the crowd without,
With horrid taunting jeer and mocking shout,
Were making out of death a ghastly feast,—
As human blood is banquet for the heart.
She knew, alas too well, who was their prey;
In one brief hour they had snatched away
From out her arms, her own, her well-beloved.
Ah, for this crime was Heaven itself not moved!
Why should her boy, a tree of strength and truth,
Be struck down in the beauty of his youth?
Why should the wicked triumph o'er the good,
The lamb be given to the wolves for food?
Yet often, he to her this warning gave;
"Know thou, man cannot soul and body save,—
My soul I give to God; if others lust
For Bahai blood, then bravely die I must."
The woman remembered; strength came to her heart;
"O God," she prayed, "grant unto me a part
Of this day's sacrifice to Thee. I know
That I, so weak, can little do to show
My love for Thee, yet willingly I give
My boy, my all; now grant me strength to live."
So from the altar of that mother's love,
Like incense, rose a martyr's soul above.
Just then the crowd drew near with hideous yell,
Threw something through the window; there it fell
Close to her feet. She gazed at it in dread
And saw, in shapeless mass, her loved one's head!
Then, by God's help, she took that head so dear,
A prayer breathed o'er it, kissed it with a tear—
And back to the blood-hounds hurled it in her might;
Even their base souls were troubled by that sight!
Triumphant rang her voice,—aye, from the rack,—
"That which to God we give, we take not back!"

—*Sydney Sprague.*

Teheran, Nov. 19th.

This incident occurred in Zenjan, Persia, in the Days of the Blessed Beauty, Baha'o'llah.

Announcement of Meetings

NEW YORK.

Regular meetings every Sunday at 11 o'clock, A. M., at Geneological Hall, No. 226 West 58th Street.

Regular meetings every Friday evening at 8 o'clock, at the studio of Miss Juliet Thompson, No. 119 East 19th Street.

Regular meetings every Sunday afternoon at 3:30 o'clock, at the residence of Mr. Arthur P. Dodge, 261 West 139th Street.

Regular meetings every Sunday evening, at 8 o'clock, at the home of Mrs. E. E. Gibbons, No. 83 Madison Avenue.

BROOKLYN.

Regular meetings every Sunday evening at 8 o'clock at Lockwood Academy, 138 South Oxford Street (near Fulton Street).

BUFFALO, N. Y.

Regular meetings Sunday and Thursday of each week, 8:30 P. M., at 494 Elmwood Avenue.

The Bahai Bulletin

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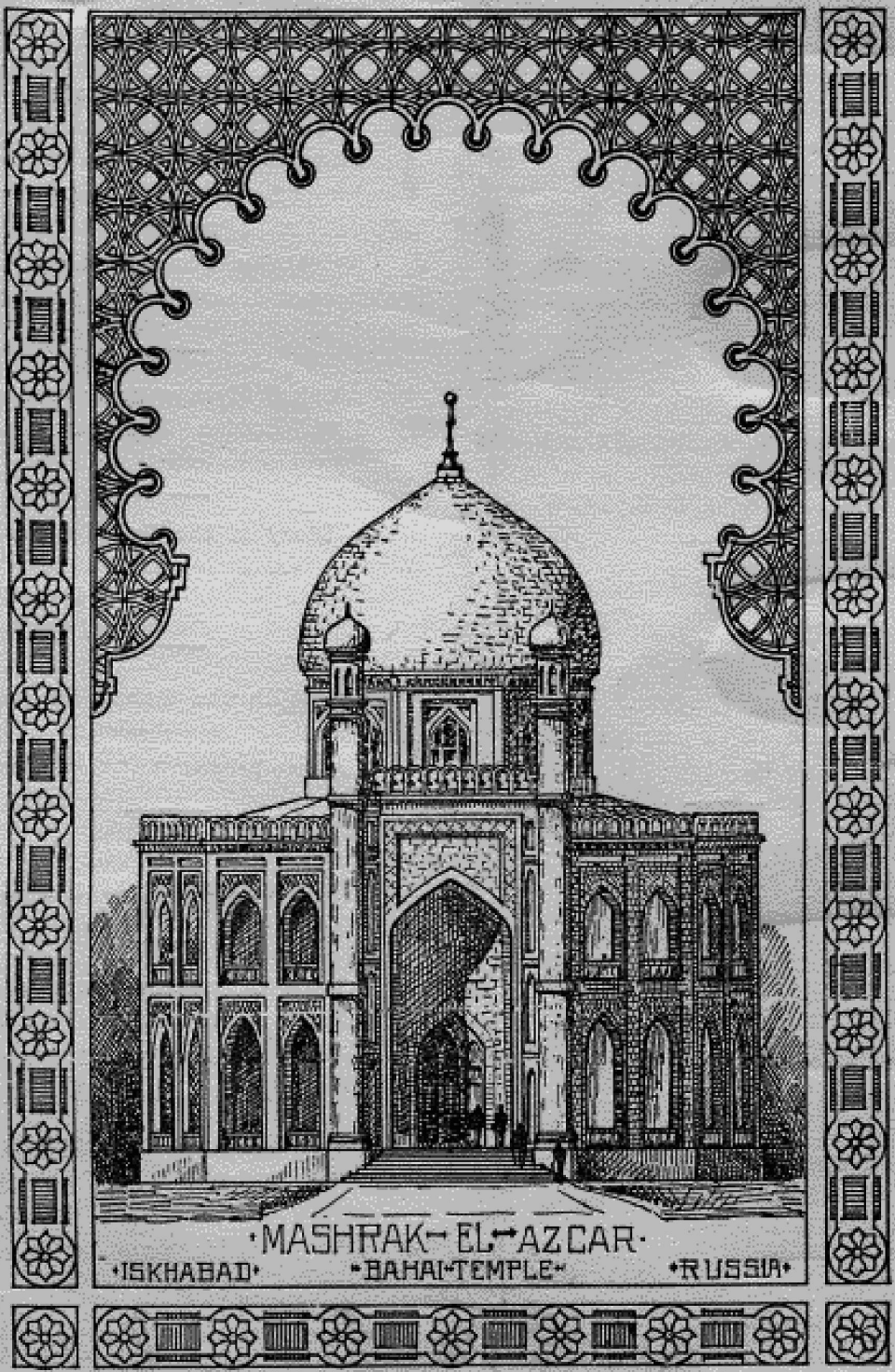

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The Mashrak El Azcar

"I beg of Thee, O Thou, Beloved of the hearts of Thy lovers—by the manifestation of Thy Commandments, by the depth of Thine Inspiration, by the heights of Thine Exaltation, and by the stores of Thy Wisdom—forbid me not from visiting Thy Sacred House and Holy Abode. Permit me, O my God, the privilege to drink from the fountain of its holy place, to wander around its courts, and to stand beside its gates: For Thou art He, who is, was and ever shall be, Powerful and Mighty! Nothing can be hidden from Thy Knowledge! Thou art He who has all the Power, the Majesty and the Glory! Praise be to God, the Lord of all the worlds!"

Baha 'o 'llah.

By Gertrude Buikema.

Before this is read by the friends throughout America, the delegates to the First Bahai Temple Unity Convention, held at Chicago, March 20th to 23d, will have returned to their respective Assemblies and the good news of what transpired at that gathering will have become known to many. But for those who have not been privileged to meet the delegates upon their return, we give a brief outline of this great event in the Cause of El-ABHA.

The Spirit present at those never-to-be-forgotten meetings has been likened to the Spirit present in the Holy Household at Acca. From the moment of the opening of the Feast on Saturday night the Spirit became manifest, continuing throughout the beautiful sacred service on Sunday morning, the visit to the site of the Temple in the afternoon, the business sessions of Monday, the open meeting to the public on Monday evening and the business sessions of Tuesday.

It was fitting that such an occasion as this should commence with the Feast of the Naurooz, the New Day, following upon the 19 day Fast. Saturday night, the 20th, the residence of Mr. and Mrs. L. W. Foster, 3502 Lake Avenue, was crowded with the many delegates and the Chicago friends to partake of the material and spiritual Feast. During the anointing of the friends with rose water, Mirza Raffie chanted a Tablet in Persian. Then followed the reading of Tablets in English by Mr. Albert R. Windust, who conducted the services of the evening. While the many courses of delicious food were being served by the maid-servants of the Chicago Assembly, Mr. Haney, who had just returned from Acca, spoke with great earnestness and feeling of his visit with Abdul-Baha in the Holy Household. Every word carried conviction, visibly affecting all present. Having with him notes taken stenographically by Mrs. Haney while at Acca, the remainder of the evening was devoted to listening to them. As these words were read with eloquence and power, the heart and soul of Abdul-Baha seemed present and the Power of the Presence submerged all else.

Sunday, the 21st, was an ideal opening spring day. At 10 o'clock the delegates and friends began to assemble in Corinthian Hall, Masonic Temple, but it was nearly 11 o'clock before the blaze of electric lights announced the commencing of the meeting. The platform was decorated with palms and flowers, and to the left of the hall were banked the singers of the Chicago Assembly, who had prepared special music for the occasion. The opening chords of the piano prelude silenced the assemblage and the limpid tones of a beautiful violin solo, rendered by Miss Lena Moneak, quieted the soul.

The assemblage arose and sang with spirit, "His Glorious Sun Has Risen," a Bahai hymn composed by Mrs. L. R. Waite. Mr. Thornton Chase, who conducted the service, read the "New Year's" Tablet, revealed by Abdul-Baha (see pages 38 and 39, "Tablets of Abdul-Baha"). Then followed a recitation, in unison, of the "Baha alphabet," also composed by Mrs. Louise R. Waite, by

the children of the Chicago Assembly Sunday School. Mr. Charles Currier read the 24th Psalm, which was followed with an excellent rendering of the anthem, "King of Kings" (Simper), by the singers of the Chicago Assembly under the direction of Mr. Albert R. Windust, incidental solo by Miss Bessie Diggett.

After the reading of the glorious Festival Commune, revealed by Baha'o'llah, and a few moments of silence, the singers, quietly, while seated, rendered "Lovely Appear" (Gounod) as a greeting to the delegates and speakers.

Mr. Haney spoke of the great religious wave sweeping around the planet, of which even the secular minds were beginning to take cognizance, and how we as Bahais knew the centre of this great world-wide movement to be in Acca, concluding his remarks by reading from notes recently taken while in the presence of Abdul-Baha.

Mr. B. M. Jacobsen, of Kenosha, spoke briefly and effectively. Mr. John S. Crowley, of Boston, gave testimony to the virile power of the Bahai Revelation.

Mr. Mountfort Mills, of New York, said: "You can have no conception of what this meeting has been to me. It is beyond my own understanding. Confirmation such as this simply sweeps out of existence any suggestion of doubt of this great movement and the upbuilding of the Temple of God throughout the world. I have felt at times that that confirmation could come only through a visit to Acca. We have all seen the result in our different friends who have been to Acca and who have come back overflowing with the Spirit which we felt that we did not have."

The assemblage arose and sang heartily the universal Bahai hymn, "Great Day of God," composed by Mrs. Louise R. Waite.

Mirza Raffie then arose to chant a Tablet in Persian. With tears in his eyes he said: "This is the third time in my life that I have felt the Spirit very deeply. The first time was when I first came into the light of the Message and I was taken to a meeting of the believers; the second time when I first met Abdul-Baha; and the third time this morning. It is a glorious morning, the Feast of Naurooz and a Spiritual Feast. I do not see how any man could doubt after seeing, after listening to the call of the Spirit here this morning."

Mr. Hoar, of New York, recalled his visit to Abdul-Baha, and all were visibly affected thereby.

Mr. Charles Mason Remey spoke of the power of the Bahai Revelation to unify mankind.

After singing "Tell the Wondrous Story," another Bahai hymn, addresses were made by Mr. D. D. Babcock, of Seattle, and Mr. Albert H. Hall, of Minneapolis, and the hearts of all present were moved.

Then Mr. Howard MacNutt, of New York, swept the heartstrings again and gave the keynote in speaking of the descent of the Spirit in these days and our added responsibility therefrom.

As a closing number the singers sang "The Prophetic Song" (Parker).

Before the friends dispersed, a large photograph of the assemblage was taken.

The afternoon was devoted to visiting the site selected for the Mashrek-el-Azkar. As the Chicago friends pointed out the land already purchased and that under consideration, the plans of the canal adjoining the property, being dug by the Sanitary District of Chicago, the view of the lake shore which so closely resembles Acca and Mt. Carmel, the happiness of the friends and delegates began to find expression, and all were enthusiastic, talking of the great Feast of the night before, the beautiful services of the morning, the delightful weather and the fine location of the Temple site.

As to the Convention proper, which was called to order the following morning in Assembly Hall, Northwestern University Building, Lake and Dearborn

Streets, the same spirit was manifest. The reports of these sessions, as well as those held on Tuesday at the home of Mrs. Corinne True, 2405 Kenmore Avenue, are to be published in detail. Therefore, no mention will be made at this time.

We must mention, however, the excellent dinner provided for the delegates and friends, served at the Briggs House, Monday afternoon, prepared by Mr. Louis Keller, Chef, a member of the House of Spirituality. The hand of love and service was evident here as everywhere throughout the Convention.

Monday night the open meeting for the public, held in the same hall, was well attended and the programme thoroughly enjoyed, Mr. Thornton Chase conducting. Mrs. Corinne True read the Tablet from Abdul-Baha, revealed expressly for the Convention. Short addresses were made by Miss Annie T. Boylan, Mrs. Emma Erskine Hahn and Mrs. Howard MacNutt, of New York City; Mr. Bernard M. Jacobsen, of Kenosha; Mr. Charles Mason Remey, of Washington; Mr. John S. Crowley, of Boston, and Mr. William H. Hoar and Mr. Howard MacNutt, of New York City. The singers of the Chicago Assembly were again assisted by Miss Lena Moneak, a violinist of exceptional ability; Miss Bessie Diggett, who sang "Face to Face," and Mr. Albert R. Windust, who sang "Fear Ye Not, O Israel."

On Tuesday evening Mr. Howard Mac Nutt gave an intensely interesting and instructive interpretation of Wagner's "Parsifal" to tthe Young People's Society of the Chicago Assembly and their friends at Room 210, Masonic Temple. About two hundred were present.

Although this practically ended the Convention, the spirit of happiness, unity and good will was manifest up to the moment of departure of each of the visiting delegates, as in every instance a party of the friends was present to see them off and wish them God-speed at their respective railroad stations, expressing to them love, giving flowers and waving a farewell with the universal salutation, "Allah'o'ABHA!"

To the foregoing account of Miss Buikema may be added, that the work accomplished by the Convention was the creation of a permanent organization to be known as "The Bahia Temple Unity," with "power to purchase and acquire the site selected and the necessary additions thereto, raise funds therefor, determine plans for and proceed to the erection of the Temple."

The Convention nominated and recommended the following delegates to represent the various Assemblies named in "The Bahai Temple Unity," subject to confirmation or election of a substitute by each Assembly:

Mr. Howard MacNutt, New York, N. Y.; Mr. William H. Hoar, Jersey City and North Hudson, N. J.; Mr. L. A. Lehmann, Spokane, Wash.; Mrs. Mary Lesley O'Keefe, Walla Walla, Wash.; Mr. Thornton Chase, Clyde, Ill.; Dr. Pauline Barton Peeke, Cleveland, Ohio; Mrs. Helen Goodall, California and Honolulu; Mr. Charles Mason Remey, Washington, D. C.; Mr. Andrew J. Nelson, Racine, Wis.; Mrs. Cora W. Renner, Sandusky, Ohio; Mr. John Harrison Mills, Buffalo, N. Y.; Mr. D. R. Sutton, Portland, Ore.; Mr. A. M. Dahl, Philadelphia, Pa.; Mrs. Anna L. Parmerton, Cincinnati, Ohio; Mr. Andrew Campbell, St. Louis, Mo.; Mr. Edward D. Struven, Baltimore, Md.; Mr. D. D. Babcock, Seattle, Wash.; Mr. Charles Ioas, Lawrence and Bangor, Mich.; Mrs. Marie A. Watson, Sugar Grove, Pa.; Mr. Charles H. Greenleaf, New York Mills, Minn.; Mrs. Charles L. Lincoln, Brooklyn, N. Y.; Mr. Bernard M. Jacobsen, Kenosha, Wis.; Mrs. John Deremo, Fruitport, Mich.; Mr. C. S. Hargis, Genoa Junction, Wis.; Mr. John S. Crowley, Boston, Mass.; Mrs. Corinne True, Chicago, Ill.; Mrs. A. M. Bryant, Denver, Colo.; Mrs. Charlotte Morton, Milwaukee, Wis.; Mrs. Marie L. Hopper,

Dixon, Ill.; Mr. Albert H. Hall, Minneapolis, Minn.

On motion of Mr. Hall, of Minneapolis, the delegates from New York, Chicago and Washington, D. C., were requested each to name an additional representative. The New York delegation reported the name of Mr. Roy C. Wilhelm, the Washington delegation the name of Mr. E. C. Getsinger, and the Chicago delegation the name of Mr. Arthur S. Agnew.

The following were nominated and recommended by the Convention to act as the Executive Board of The Bahai Temple Unity:

Mr. Arthur S. Agnew, Chicago; Mrs. Corinne True, Chicago; Mr. Bernard M. Jacobsen, Kenosha; Mr. Albert H. Hall, Minneapolis; Mrs. Anna L. Parmerton, Cincinnati; Mr. Mountfort Mills, New York; Mr. Charles Mason Remey, Washington; Mr. William H. Hoar, Jersey ity; Mrs. Helen S. Goodall, Oakland.

The New York Assembly, acting under the provision that the members of the Bahai Temple Unity were nominated by the Convention subject to confirmation or election of a substitute by the various Assemblies, held a meeting at which the name of Mr. Mountfort Mills was substituted for that of Mr. MacNutt as one of the New York members of the New Temple Organization.

A Letter from Sydney Sprague

TEHERAN,
c/o MIRZA AZIZOLLAH KHAN,
RUE ARBAB JEMSHIEL.
March 21, 1909.

To ———

I am writing you this letter at the close of a beautiful New Year's Day. The weather has been so warm that we have been able to sit out of doors. The fruit trees in our garden are all in blossom and there are many flowers out, hyacinths, violets and narcissus. I don't imagine you are enjoying such a spring day in Chicago. There has been a constant stream of visitors all day long, for it is the Persian custom to make calls on this day, as it is with us. Every one, too, must put on new clothes as we do at Easter. They have the nice custom, which we have not, of embracing when they meet and saying: "May your New Year be blessed."

I wonder what there is in store for the Persian Bahais this year? Certainly it has not begun very auspiciously, for the country is in a very bad state at present. Business is at a standstill, and so there is no money and much hardship and suffering. Every one is fearing that some terrible calamity will occur. Indeed, there is much danger to life and property at present. The believers are the only ones who have calm, untroubled minds, for their wonderful faith sustains them. They know that whatever happens is for the glory of God and His religion. And at such a time of difficulty they have done a very wonderful thing. At a time when money is so scarce and it is so difficult to make both ends meet, they have raised a large sum of money to send to Chicago for the Mashrek-el-Azkar; and if you knew how they have raised this money, you in America would indeed appreciate it. It has been often the widow's mite. Every one, no matter how poor, wants to give something—if only a few pennies. Those who have nothing try to sell some article they possess to get money. The women and even the children want to give. I think that no sum of money has ever been collected and given with such desire and love. And think of the wonderful significance of it! For years and years enormous sums of money have been collected in America to send to Persia and the Orient for the cause of religion,

but not a penny has gone from the East to the West. Now a miracle has taken place and the people of the East are making sacrifices to help their brothers in the West. Before the Blessed Manifestation appeared in the world could any one ever have imagined that Persia would one day stretch out her hands to help America build a Temple to God? Surely this glorious act of generosity and fraternity should spur on the Americans to raise funds and finish the Temple. I think all of America will be impressed when they know what the Persian Bahais have done.

Will you write and tell me about the progress of the Temple work? Have you any photograph of the site?

I was so pleased to receive the photos of you and your daughter Arna. Please thank her for me. I am sending one of mine taken in Persian costume. Many thanks for the books. I am sorry to be so long in acknowledging them, but really my work in the school takes up nearly all my time. We are having a week of holidays now for the Naurooz.

Will you tell me when Dr. Moody thinks of coming to Teheran? At present things are so unsettled here, but I suppose she will be guided entirely by the Master. Please tell her that I should like to hear from her some time. There may be things she would like to know that I could tell her.

Kindly wish all the friends in Chicago a happy New Year for me, and with best greetings to you and your family,

Yours faithfully in His service,

(Signed) SYDNEY SPRAGUE.

The Message

"For as the lightning cometh out of the East, and shineth unto the West; so shall also the coming of the Son of Man be."

By Charles Mason Remey.

In these latter days when knowledge is increased and many are running to and fro in quest of Truth, a Voice from the Holy Land is heard, calling men from all regions to Unity in belief, in faith, and in the love of God.

In the wisdom of the all-pervading Providence, there is never a need of mankind which is not provided for. At this present time the great universal need of mankind is for spiritual enlightenment. This need is not confined to any one or several conditions of men, but to all conditions of men in all countries. Together with this world-wide need has come The Light which man is seeking. It is the great Latter-day Revelation of Truth which has been foretold by all Prophets and Seers. That movement which is destined to unite all people in the one brotherhood of The Spirit under the Banner of the Lord. It is the coming of the Kingdom of God upon the earth.

Each of God's Messengers and Prophets brought peace and spiritual comfort to those souls who received their messages of Truth, but to the world in general they brought no peace. However, they all foretold the coming of a great teacher, the Lord of mankind, who, in the fulness of time, would come and establish among men the heavenly reign of universal love and righteousness.

In the appearance of Baha'Ollah, with His Forerunner, The Bab, and His Branch, Abdul-Baha, all of the prophecies relative to the coming of the Lord in the latter days have been fulfilled. Baha'Ollah is He Who was to come bringing God's reign of Joy and Peace to all mankind.

In Persia, in 1844, the *Bab appeared proclaiming the coming of "He Whom God would Manifest"—One endowed with the Divine Spirit, Who with manifest power was soon to arise and establish The Kingdom in the souls of men. The mission of The Bab covered a period of six years, ending in His martyrdom by the hand of the Mussulman Clergy.

Not long after The Bab was martyred, The One whose coming He foretold arose in the person of Baha'Ollah. Under great persecution, He and the band of His followers were sent in exile from Persia to Irak, to Turkey, and finally to the prison city of Acre on the Mediterranean in Syria. Here he remained until His earthly mission was ended in 1892. During His ministry, He gave His Divine Teachings to the world, yet His Cause was not then universally established. In His Writings He designated His eldest son, Abbas Effendi, as The One Chosen to establish in the world this great Cause of Unity.

Abbas Effendi calls himself Abdul-Baha Abbas, which means "Abbas, the servant of God," and by this name He is known to His followers, the Bahais. By His life of service, He is exemplifying and establishing The Cause of Baha'-Ollah, bringing Spiritual Joy and Peace to all who know Him.

By His life, He is opening the door of bounty to all men, and through Him it is possible for the world to come into the knowledge of The Kingdom. He is One with God and One with man. He is the Chosen Channel through which God is now reaching and redeeming His people.

Abdul-Baha stands before the world pre-eminent as a Bahai. He attributes all to the Grace and Munificence of The Father. Outwardly He bears the Name and inwardly the Spirit of Baha'Ollah. Abdul-Baha appeals to each soul in the light in which that soul needs Him and is seeking Him. He is as a Light, giving light to all in the measure and degree in which each individual is able to receive, each receiving according to his own capacity. When the door of the soul is closed, He knocks thereat, making an impression which the seeker may only realize years afterwards, when the Spirit enters into his heart. On the other hand, when a seeker goes to Abdul-Baha with his heart open and his soul unfettered by human imaginations, he returns filled to overflowing with the Joy, the Love and the Peace of The Kingdom which is proceeding from Him, The Centre of the Covenant. Those who seek this Divine Guidance, receive that for which they seek, for in this great day Abdul-Baha is the unique source of the Divine Light of Unity of which mankind is so sorely in need.

The blessing of personally visiting Abdul-Baha is great, yet this visit is not at all necessary n order to see Him spiritually. The Spirit of Abdul-Baha is the Spirit of the Blessed Perfection, Baha'-Ollah, and this Spirit encompasses all conditions. It penetrates and enlightens the uttermost parts of the universe, bringing with it the composure and assurance of The Kingdom. Those who are awake to this Light have, in spirit, met with Abdul-Baha, whether or not they have seen Him in the flesh. This is the greatest of all blessings—to be spiritually awake and hear the Lord's call to His people to Unity, in Spirit and in Truth, and to respond thereto, and arise, as He has commanded, to serve in establishing The Kingdom.

One principle in Abdul-Baha's life impresses one much—it is His great love for all people and His fearless and frank way of manifesting it by word and by deed. In this and in all other matters we must follow Him, if we desire to become His disciples. This is the keynote of His power and is the only means through which His followers can become the spiritual conquerors of the world. We are to love all humanity, and fear-

*"Bab" is the Persian and Arabic word for door or gate.

lessly manifest this love through fellowship and service, in order that the people may be attracted thereby, and brought to see the power and realize the blessing of the Bahai Faith.

It is a spiritual principle, that that which is not manifested tends to remain dormant and finally to become extinct; while, on the other hand, that which finds expression, receives thereby new vigor, and tends to become more and more powerful. We should therefore suppress all sentiments other than those of love for mankind, and not allow them to manifest through us, for they are the powers of darkness from which we must be freed. On the contrary, every atom of love and good-fellowship which we feel toward mankind should find its fullest expression in our words and deeds, for by so doing, this force within us will be augmented, and will radiate from us, carrying with it conviction, faith and the love of God to all with whom we come in contact; thus we will be accomplishing that whereunto we are called and commanded.

Often we fear the criticism and animosity of those who oppose us, and we shrink from contact with them. Even sometimes we anticipate their attack and guard ourselves against the same. We should always be armed and guarded, but not according to the wisdom of this world. Love is our fortress, and through it we will conquer all mankind. Fear and love cannot go together, so we must cease fearing the darts of the enemy. We must receive all censure and slander with an untroubled spirit and with a heart full of love. We will suffer by so doing, but the fruits thereof will appear, and will outweigh our sacrifice. When not one trace of fear or rancor remains to be awakened in our hearts, then, then we will have a power over men, a God-given power which is of The Kingdom.

The frank expression in daily life of our love for mankind dispels all fear on our part, and enables our love to reach and to penetrate the heart of every seeking soul. Nothing opens the door of friendship more widely than frankness, and nothing closes it more securely than the fear of being misunderstood.

Let us all follow Abdul-Baha's example of frankly showing the people that we love them and wish to serve them, remaining fearless of being misunderstood, and assured that we are following in the footsteps of Him Whose mission it is to guide us, and knowing that only by following His example will we be able to accomplish the work of service which God, in His great mercy, has called us to perform.

"Reproach not thine own soul, but know thyself;
Nor hate another's crime, nor loathe thine own.
It is the dark idolatry of self
Which, when our thoughts and actions once are gone,
Demands that man should weep and bleed and groan;
Oh, vacant expiation! Be at rest:
The past is Death's, the future is thine own;
And love and joy can make the foulest breast
A paradise of flowers, where peace might build her nest."

—Shelley.

A Letter from the Bahai Assembly of Iskhabad, Russia, to the Bahai Assembly of Washington, D. C.

"Happy are the souls who, in these days of God are endowed with seeing eyes and understanding hearts, have attained to the fruits and results of their creation and are living in accord, one with the Divine Commands. It is hoped, that through their praiseworthy endeavore and pure intentions, the thick and impenetrable clouds of ignorance may be dispelled and the world-wide darkness be removed, so that the effulgences of the Lights of Truth may illumine the world of spirits and minds, the Breezes of Celestial Life be wafted over the dead bodies and smouldering bones, and the world and the nations be adorned with the garment of a New Creation.

"According to what one sees in these days and hears of the news of progression, arriving from all parts of the world, a natural desire for advancement and development is marked in the people of every country and an involuntary impulse for the well being of humanity is noticed in all the circles of broad-minded individuals.

"Therefore the Friends of God, who through the Infinite mercy and bounty of the Almighty are the victorious leaders, the skillful physicians, the compassionate nurses and the sympathetic advisers of the people of the world, must undoubtedly heal the sick body of humanity and administer an antidote for the poison which infects the members of the children of men."

As the discussion has reached the point of true idealism, it is better for us to insert here one of the divine tablets, which is revealed by Abdul-Baha, the Possessor of the Visible and Invisible, to the "Afnan" Haji Mirza Mahmoud:

"Upon Him Baha Ollah.

He is God.

O thou who hast clung to the pure hem of the Branch of the Blessed Tree—Behold thou the world and the inhabitants thereof with a seeing eye. It is the greatest theatre in which humanity plays its part. Thou seest hosts of people, running in the Arena of profit and loss and the waves of the Sea of madness are visible and apparent in many parts. Uproarious voices are raised, and clamor, revolution and intense tumult reaches the ears of the discerning ones. Bitter quarrels and strife are waged between capital and labor, and with swords and arrows, spears and daggers, battles are fought between the lowly and the high. Everywhere the regiments of the Armies are drawn in battle array and the infernal and destructive artilleries are mounted on every side. The gleaming brightness of the swords of enmity is seen from afar and the intense brilliancy of the spears of hatred is illuminating the black darkness of the night and dazzling the eyes. By the above statement is meant that the implements of warfare, struggle, battle and slaughter are prepared and ready in utmost completeness. On the other hand thou hearest the voice of music and harmony, the melody of lutes, harps, organs and songs, and seest the signs of joy and happiness, mirth and cheerfulness. Here thou observest the spectacle of the attachment of the people to gold and silver, and the display of decorations, tinsels, earthy pageants, pomps, worldly ambitions and covetousness are the conditions of the ephemeral world. And there thou hearest the moans of helplessness and lamentation, the groan-

ings of pain and sufferings and the cries of terror and impotence. The wailing of the weeping ones, the deprecations of the afflicted ones, the grief of the distressed ones and the despair of those drowning in the Sea of Tests are ascending toward Heaven, fervently begging help and succor. Hither thou beholdest the burning pangs of separation, the enkindlement of the Fire of longing and the scorching flames of yearning, and yonder thou seest the agitation and raging of Kings and heedless ministers, the contention and rivalry of thoughts and ideas of senseless leaders and the consultations, tactics, strategies, devices, constructions and destructions, fame and notoriety of the Counsellors of Kingdoms and Empires. To sum up, when thou ponderest upon the results, ends, promises and conclusions of all these spectacles, thou shalt realize assuredly that all these are as fleeting mirages and its sweetness followed by bitter poison, and few days shall pass before all these conditions will become nonexistent. But when thou closest thine eyes to this darkened world and openest them to the Realm on High thou seest only Lights, and everything imperishable, eternal, everlasting and immortal. There the reality of mysteries is unveiled to thee. Therefore happy is the soul who has not attached his heart to the allurements, seductions and ease of this mortal world. Nay, rather, with purity, freedom and excellence is dependent upon the Eternal World.

Upon thee be Baha.

(Sig.) ABDUL BAHA ABBAS."

O ye spiritual friends * * * In this Blessed Tablet, Abdul-Baha tells of the uninterrupted waves of the Sea of Nature and the increased conditions of the Night of Darkness, which have enveloped every section and community of the world, drawing them toward the Valley of Destruction, the Wilderness of Nonexistence and the Desert of Ruin. Therefore it is possible that some of the souls, who see that the people are engulfed in the Worlds of Negligence and Heedlessness and are drowned in the Seas of Passion of Lust, may unthinkingly draw the conclusion that, with these opposing forces, it will be impossible for the River of the Cause of God to flow, the Light of the Command of God to appear and the Heaven of Religion to be cleared. On the contrary, those who have drunk from the Wine of Assurance, see with the eye of Reality and true insight that the all-conquering torrent of the Cause of God shall ere long sweep away all barriers and flood-gates of difficulties, and remove entirely, in its onward flow, every resisting force.

You have written that the friends in America long to visit Oriental Believers. We too share this longing in a greater degree and with all our hearts and souls ask from the True One the realization of this desire. But as material impediments bar the way of physical meeting we thank God that the Doors of Spiritual Communion are opened by the means of affectionate letters.

Man can reflect his thoughts, love and affinity in all their grades of perfection in written words, and through them be the cause of joy to expectant hearts to such an extent that the readers can see the Reality of the writer. Although his body may be invisible and the people of material sight deny his existence, yet his spirit is in these words, for the soul inhabits the world of spirit, not matter, and is not bounded by the restrictions of time and space. Therefore at all times and under all circumstances, this kind of meeting is possible everywhere and depends upon the unity, affinity, friendship and sympathy of souls and realities.

Praise be to God, that through the Mercy of our Lord the El Abha and the teachings and instructions of His Highness Abdul-Baha this unity is realized among the friends, this gift and present is bestowed upon all and this Heavenly

Food is granted to every one. That is, every one is quickened through the same spirit, enlivened through the same fragrance, stirred into cheerfulness by the same Breeze, advancing toward the same Horizon, present at the same Gathering place, singing the same Song and drinking of the same water. Consequently, O ye friends of God! Ye who are freely soaring in the Heaven of Sanctity; ye who are the confidants of the Shekinah of the People of Insight; ye who are the sympathizers of the Sorrows of Humanity, endeavor ye, so that the evils be removed from the eyes; unlocking the hearts with the Key of the Most Great Name; opening the way of Salvation and Success to every one; leading the people toward the Goal of their Longing and making them to sit around the Table of Spiritual Peace and Heavenly Beatitude.

The believers of Iskhabad are indeed rejoiced and made happy by the kindness of the American friends; and from the depths of their hearts send spiritual greetings of Allaho Abha to every individual, especially to the one who has arisen to spread the fragrance of love, Mr. Charles Mason Remey, and to the beloved of the hearts of the servants, Mirza Ahmad.

We request of these two, to spread the copy of the translation of this letter to other states of America and deliver the wonderful Abha greeting of the friends of this City to all the Bahais in that Land. ISKHABAD ASSEMBLY,

(per) Sheik Mahmud Ali of Ghain.

Letter from Roy C. Wilhelm

ENGLEWOOD, N. J., May 17, '09.

To the BULLETIN:

I have just returned from a business trip during which it has been my great privilege to meet the friends in many of the Western Assemblies. I find everywhere that indescribable something which marks the followers of GOD in this Great Day and makes them stand out clearly from among the peoples of the earth. I wonder if this is the "white mark' which His people were to wear "in their foreheads"?

I stopped a few hours in St. Louis, where I had the pleasure of meeting the friends on Sunday afternoon. Arriving in Kansas City the following morning, I found a letter from Mrs. Ford, whom we met in Paris on her way to Acca as we were returning, asking me to come to her home that afternoon to meet a few friends and inquirers. As my schedule gave me but one day there, I had to cut business short to accept her invitation. I met some thirty at her home, a number of them Bahais—her spiritual children—and it was altogether a spiritual feast.

I did not know of friends in Texas and Arizona cities, so did not again meet the friends until reaching Los Angeles a few days later. To my great surprise I found some of the Los Angeles friends awaiting me at the station (I did not suppose they even knew the train upon which I would arrive); strange, but we seemed to know one another at once—the same experience we had among the friends in the Orient and with which you are also doubtless familiar. That evening there were some thirty-five gathered together, and the following evening in Pasadena I met some twenty, who came notwithstanding a regular deluge of rain.

Continuing along the Coast, I met the friends in Oakland, Portland, Seattle and Spokane, and as I worked eastward I had the same pleasure in Minneapolis, St. Paul, Milwaukee, Kenosha, Chicago, Washington and Baltimore. In some of the other cities, Winnipeg, Fargo, Pitts-

burg, etc., I met inquirers. To me it seems that the Cause has made more real progress during the past year than during the previous years I have known of it. Upon all sides one sees a quiet earnestness and determination that is doing things.

I continually hear ringing in my ears His words, "Tell the people what you have" and "Spread the Message," and almost daily I had the opportunity of telling the News to some soul. In one or two instances it almost seemed that people regularly came to me asking what it was I held. The subject was never forced—rather, the way seemed to naturally open, and my "suspects" ranged all the way from a missionary returning to Japan to the colored porter on a sleeper, this latter a soul ripe for the Word. He told me he studied the Bible with his wife, who had been educated for a missionary, but added that he had "upset her plans."

I do not believe that the most skeptical could make this round without becoming impressed with the Power of this Revelation and its wonderful accomplishment even in this material time and country. Blessed are those who know.

Outline for the Bahai Calendar

Furnished by MRS. CORINNE TRUE.

The Bahai year begins on March 21st and is divided into 19 months of 19 days each, plus 4 or 5 (every fourth year) intercalary days—February 26th to March 1st, inclusive.

The first day of each Bahai month falls as follows:

January 19th	July 13th
February 7th	August 1st
March 2nd	August 20th
March 21st	September 8th
April 9th	September 27th
April 28th	October 16th
May 17th	November 4th
June 5th	November 23rd
June 24th	December 12th

December 31st

The following Days and Seasons are observed by the Bahais:

"The Feast of Narooz"—The Bahai New Year—March 21st.

"The Feast of Rizwan" (Paradise—commemorating the declaration of the Blessed Perfection in the Garden of El Rizwan, in Baghdad, April 22nd, 1863. This season of feasting lasts twelve days—April 22nd to May 3rd, inclusive. The first, ninth and twelfth days (April 22nd, April 30th and May 3rd) are specially celebrated.

"The Anniversary of the Declaration of the Bab," May 23rd (1844).

"The Anniversary of the Departure of Baha'o'llah," May 28th (1892).

"The Anniversary of the Martyrdom of the Bab," July 9th (1850).

"The Anniversary of the Birth of Baha'o'llah," November 12th (Born in Nur, Persia, 1817).

"The Feast of thte Appointment of the Center of the Covenant," November 26th.

"Intercalary Days"—during which hospitalities are extended to friends, the poor and the needy—February 26th to March 1st, inclusive.

"The Month of the Fast"—March 2nd to 20th, inclusive—during which no manner of food nor drink is to be taken between sunrise and sunset. The nights are to be passed awake. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and those who give suck are free from this obligation.

The deliberations of the Assembly were conducted in the utmost spirit of harmony and unity, not a single dissenting voice being raised nor a minority vote cast. The brothers selected to serve on the Board have all been proven in their energy and fidelity in the Cause, and supported as they are by an absolute spirit of Oneness, must be a source of great advancement, and will certainly receive the confirmation of the Spirit.

The new Board held its first meeting April 7th and organized by the election of the following officers: Chairman, F. B. Hawkins; Vice-Chairman, Chester L. Hall; Treasurer, Howard MacNutt; Secretary, F. E. Osborne; Librarian, Thos. MacMechan. Mrs. Charles L. Lincoln was selected Treasurer of the Temple Fund.

Secretary's address, 575 Dean Street, Brooklyn, N. Y.

Brother William H. Hoar, between whom and the Brooklyn Assembly exist inseparable ties of Love and Unity, was unanimously chosen an Honorary Member of the Board of Consultation.

At the conclusion of the meeting of the Board the members thereof joined with the Maid Servants, who had been assembled in another room, in the reading of tablets and a brief study of the Word. This program will be followed at all the meetings of the Board of Consultation and the Auxiliary Board, which will be held on the first and third Wednesdays of each month.

The Sunday evening meetings at Lockwood Academy, 138 South Oxford Street, have been a decided success, showing a steady growth in attendance and in interest, many inquirers having received the Teachings and been brought to a realization of the Glory of the Blessed Perfection. When this meeting place was secured, last November, it was thought sufficiently commodious for the needs of the Assembly, but with the steadily increasing attendance it seems probable that by the time of the expiration of the lease on June 1st a larger hall will have to be secured.

Mrs. C. L. Lincoln and Mrs. Howard McNutt, delegates to the Temple Convention in Chicago, addressed the meeting on April 3rd, and the hearts of the beloved in this city were filled with reciprocity of the love that was manifested toward the Eastern delegates by our brothers and sisters of the West. The speakers were overcome with emotion when they attempted to relate their experiences. "Wonderful! Wonderful!" was their description of the Love and devotion of these Western Bahais to the Cause and to each other. One look at the shining faces of these returning delegates is assuredly a convincing proof of the power of the Bahai Spirit. Truly it is in competent hands that God has placed the building of the Mashrak-el-Azcar in America.

Baltimore

By Edward D. Struven.

Any report from the Baltimore Assembly at this time should be considered in proportion to our number, which does not exceed at the limit for the present more than 19 members.

Due to this lack of numbers and the many duties and family cares and ties of our brothers and sisters, our regular Tuesday meetings average between 6 & 9 in attendance. Then because of our proximity to Washington and principally for the reason that none of us have arisen to the actual work of teaching our progress has been very slow.

The 19 day Unity feasts are usually well attended. All of the friends however have in one degree or another been quietly sowing some seed and in due season we expect to see the increase.

The Tuesday Evening meetings are held at the home of our sister Miss E. Lowndes, 629 W. North Ave., at 8 o'clock, and the Unity feasts meet at the homes of those friends who may have

the room and held in rotation as much as possible and practicable.

The writer was given the great privilege of serving this assembly by representing them as their delegate at Chicago for the first National Temple Convention. Our firm belief is that from henceforth the Cause of God in this land will make great strides and growth because that spirit of unity which was manifest at Chicago during the spiritual meetings and feast of Nayrooz, as well as in the deliberations themselves, was the cementing of the various assemblies into a National Unity; and each delegate will return to his home assembly inspired through the love of God to greater activity and endeavor in the Cause of God. As one of the friends there so aptly put it—the real Mashrak-el-Askar or temple is being built in the hearts of the Bahais.

Racine Assembly—History of

By Andrew J. Nelson.

Nine years ago on November 8th, 1899, a few families met at the home of Mr. and Mrs. Peter Peterson, 1019 Grand Ave., for the purpose of organizing a Branch or Assembly of the Bahai Faith. Mr. B. S. Lane of Kenosha, who had given us the Message some time previous, was invited to come and form a Branch here; this being done in the usual manner. Mr. Fred Peterson being chosen temporarily as Chairman. Andrew J. Nelson was then elected as Secretary; John Peterson, Treasurer and Mrs. Fred Peterson, Custodian of Books and Tablets.

Headquarters were established at the home of Mr. Fred Peterson, 705 Thirteenth Street, and from that time regular meetings have been held twice a week. Services were conducted by the different believers, each taking turn, reading the Tablets and passages from the Bible, opening and closing the meeting by reading a Prayer. Messrs. Fred. and Peter Peterson taught and gave the Message in private classes, now and then assisted by Mr. and Mrs. Lane of Kenosha, who were always ready and willing in a true Bahai Spirit to give their time and spend their money for the Cause, and many a time they were summoned on very short notice, as at that time in the early days much interest was aroused, and we experienced a great deal of bitter antagonism, for we were classed as heretics and Mohamedans, and many of the Churches preached against us, some in anger because they lost some of their members, who realized a clearer or stronger proof in the Bahai Teaching. They came to us from the Lutheran, the Baptist, the Methodist Churches, also some from the other denominations of the Christian Faith. Several Ministers wished to debate the questions with us, and we accepted their challenges, leaving the subject with them to choose, but these arguments never bore any fruit; they never will and after all what is there to argue about? Are we not all teaching the same God, only seen through different manifestations? The newspapers would also print contradictory stories of our belief and ridicule us. Still with opposition all around us we gained many converts. Many took the teachings out of idle curiosity; some because we were more liberal, allowing them to ask questions concerning the teachings, and not to accept what we told them, but we urged them to use the Talents which God had given them and to use their reason. Our method of teaching was so different from that of the old Orthodox Belief. Of course success is followed by failure. Every good thing must stand its trial and test and it is through these that we get strong

or else break off and die; so in the course of a year or so we began to be tested from within, which is worse than being attacked on the outside. The old words in the parable about the Sower proved itself. We had sowed the seeds of a Faith; some fell in one kind of soil and some in another. It was like a lull in a battle, and when we counted the survivors the ranks were thinned very much. Of course some have moved away to other cities and places and have been the means of spreading the Message and establishing the Banner of Faith in those places.

Our meeting place changed many times. At one time however we had a permanent home, a public place; it being the old Store Building we rented for about three years. This was located at 729 Washington Ave., a central point, but as it was not a good paying property to the owner, he sold it and the building was torn down. Since that time we have not had a permanent meeting place, but we have met in the homes of some of the believers. We usually change every two months, thereby shifting the burden. Although the place of meeting changes often, the meetings are held as regular as if we had a permanent Temple. So also is our Sunday School which was established about a year and a half ago and is attended very regularly by about twenty to thirty children, ranging in ages from five to fourteen years.

Having now given a brief outline or history of our Assembly since established, I wish to mention the names of a few who have done so much for us; who have assisted and encouraged during our struggles for existence as a body of believers.

First the Pioneers in these parts, Mr. and Mrs. Byron S. Lane, of Kenosha, now resident of Bangor, Mich. They were the first teachers to deliver the Message of this great Revelation which they did at public meetings and in private to individuals and classes.

Then our dearly loved spiritual sister, Mrs. Isabella D. Brittingham of Johnstown, New York, made us several extended visits. She came, not so much to make new converts, but to build up the weaker ones — to confirm and strengthen. The last time she visited Racine was to establish the Nineteen Day or Unity Feast.

Mr. Arthur S. Agnew of Chicago, is almost considered one of our members, so regularly did he visit us and teach us every second or third Sunday for a year or two. We depended on him as if he were an elder brother—which he really was, in the Spirit. His heart to heart talks were so full of the Bahai Spirit, as was likewise that grand old teacher who taught us not so much by word of mouth as by the life he lived, Mirza Assad Ullah; he made his home with us several times for short periods, and it was not until he left us that we really realized his spritiual greatness, as a teacher. We have also had the pleasure of the visits of his loving son, Mirza Ameen, later better known as Dr. Ameen Fareed Ullah. There have been other Oriental brothers here, but none who have left us so pleasant a memory as the two I have mentioned.

Then there is a long list of names of dear friends who have favored us with their pleasant visits and words of cheer—I can not name them all, but shall mention a few who have left impressions in the hearts of the Believers here.

Mr. Thorton Chase, Mr. Chas. Scheffler, Mr. Albert R. Windust, Mr. Geo. Lesch, of Chicago, have been here teaching and have sent us tablets; may the blessing of God be showered upon them abundantly. Then there is the spiritual maid-servant, Mrs. Corrine True and also Mrs. Geo. Lesch, Dr. Moody and Eva Webster Russell. Yes, there are many more, I do not wish to omit the mentioning of any, but what good is it for me to write their names—their deeds are the Flowers in our Heavenly Garden.

I must mention Mrs. Geo. Olson of Chicago, better known among the Believers as "Mother Olson." She is the Mother of our Sunday School. When in Racine during the summer of 1907, she wished to serve in the Vineyard of the Lord, so she gathered the children about her, teaching them the Communes, Tablets and Commands of the Master "Glory be to Him." This, however, was not her only work; she taught us older ones; she wrote and translated some of the tablets, Hidden Words and other Teachings into the Danish Language and had them published in book form and part published in one of the leading Danish weekly papers "Den Danske Pioneer" of America. She planted a seed that God will make grow.

For the last couple of years, we have been assisted considerably by Friends nearer to us in miles; by Mr. and Mrs. B. M. Jacobsen, and Mr. and Mrs. H. L. Gooddale of Kenosha, Wis.

We always go to Mr. Jacobsen when we wish to give a public meeting, as he has been favored by God with the power of discernment and expression. Last, but not least, among our benefactors in this Cause in Racine, and I dare say in America—though especially do we realize his services, and although his visit here was not more than an hour, and then he only met three or four of the Believers, nevertheless there is not a single Believer or child of the Believers but knows our generous Brother, Charles Mason Remey, of Washington, D. C. This is the reason, kind friends.

I call him generous and so he has been with letters, tablets, phamplets and printed matter pertaining to the Cause. He has supplied us so abundantly—may the Blessing of God be with him and his work. Now with us this means much, for we are not learned and have none yet in our little Assembly who can preach, and therefore our services consist chiefly in the reading of the Tablets and the Words of our Lord and Master—his teachings and talks, which are Heavenly Good. So if we are devoid of oratory, we can read, and learn the words as they come direct from the Pen.

There are others whom I should like to mention and to extend our heartfelt thanks to, who have helped our little Assembly, who have been the means of giving us nourishment for the soul by sharing with us from the heavenly Tables spread for them.

The Racine Believers desire to express their love to all the Believers throughout the whole world and send their greeting, and hope that they may be permitted to do so through the columns of the Bahai Bulletin, which we consider to be a source through which much good and great blessing will come.

Dear Reader, please overlook my mistakes in these lines, excuse me for having taken so much of your time and given you nothing in return, but I can not help, at this time taking the opportunity to record the names of these dear brothers and sisters for what they have done for the Cause of El Abha, in these parts, in keeping the Fire kindled, so that we still exist as a body of Believers. We can not thank them enough, but humbly pray, that He, Who is the Great Giver of all things, will confer upon them glory and honor, and may we all be strengthened and enkindled with the Fire of His Love, that we may become united in His Spirit and be as one Great Family united in peace and harmony singing praises in His Name, Allah 'O' Abha.

Sincerely Your Co-Worker in the Cause of El Abha,

Racine Assembly of Bahai,

By ANDREW J. NELSON.

Address all correspondence for the Racine Believers to A. J. Nelson, 2041—Carmel Ave., Racine, Wis. U. S. A.

Announcement of Meetings

NEW YORK.

Regular meetings every Sunday at 11 o'clock, A. M., at Geneological Hall, No. 226 West 58th Street.

Regular meetings every Sunday afternoon at 3:30 o'clock, at the residence of Mr. Arthur P. Dodge, 261 West 139th Street.

BROOKLYN.

Regular meetings every Sunday evening at 8 o'clock at Lockwood Academy, 138 South Oxford Street (near Fulton Street).

BUFFALO, N. Y.

Regular meetings Sunday and Thursday of each week, 8:30 P. M., at 494 Elmwood Avenue.